A SERIOUS EXMINATION OF THE Independent's Catechism:

AND THEREIN,

Of the Chief Principles of Non-conformity to, and Separation from,

The CHURCH of ENGLAND.

By *BENJAMIN CAMFIELD*, Rector of *Whitwell* in *Derbyshire*.

In two parts;
The first General, the second more Particular.

To which is added,

AN APPENDIX
Of the
Authority of KINGS, and Obedience of Subjects.

Transfigurat se Satanas *velut* Angelum lucis, *&* de Scripturis sæpè divinis laqueum fidelibus parat. *Ergo non te capiat hæreticus, quia potest de Scripturis aliqua exempla proferre.* Utitur & Diabolus testimoniis Scripturarum non ut doceat, sed ut fallat, *S. Ambros.* De secunda tentatione Christi.

LONDON,
Printed by *J. Redmayne*, for the Author: And are to be sold by *Henry Eversden*, at his Shop under the Crown Tavern in *West-Smithfield*. 1669.

IMPRIMATUR,

Tho. Tompkyns, Reverendissimo in Christo Patri, ac Domino Domino *GILBERTO* Divina Providentia Archi-Ep. *Cant.* à Sac. Dom.

Ex Æd. *Lambethanis*
Junii 12. 1668.

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TO THE

READER.

Chriſtian Reader,

THe enſuing Treatiſe deſigns not ſo much the gratifying of the *Learned*, as the ſatisfaction of the more *ignorant*, and *mis-informed*; and the motive to this *publick* expoſing of it unto view, is, a neceſſity rather of the *Times*, than

than of the *Thing* it ſelf. The very *ſame truths* have been frequently ſuggeſted by *eminent Defenders* of the *Engliſh Church*, the moſt Reverend *Whitgift*, *Hooker*, *Andrews*, *Morton*, *Hammond*, *Sanderſon*, and others. But ſo long as *old* miſtakes and errors have the confidence to creep abroad into the World *daily*, in ſome or other *new Diſguiſe*, it is but *charity* to endeavour the removal of that *ſtumbling-ſtone*, and rock of of-

offence, which may be otherwiſe caſt in the way of the *unskilful*. The *Book examined*, is the *ſink* indeed of *all Non-conforming, and Separating Principles* from the *Proteſtant Religion* eſtabliſhed in theſe *Kingdoms*, under the *modeſt Name* of ["*A* "*brief Inſtruction in the Vvor-* "*ſhip of God, and diſci-* "*pline of the Churches of the* "*New Teſtament, by way of* "*Queſtion and Anſwer, with* "*an Explication, and Confir-* "*mation of thoſe Anſwers.* Printed 1667. †] The

† So in the Title page, and then contractedly in the head of the following pages. [*A ſhort Catechiſm, with an Explication upon the ſame.*]

Author I neither *know*, nor liſt to *enquire* after, but am content to leave *his character* to thy diſcretion, upon the impartial peruſal of that which follows; wherein I have demonſtrated him, Firſt, *Falſe in his fundamental Principle*, that runs through all the reſt; Secondly, *Falſe unto it*: and ſo in the *firſt part* undermined his *general foundation*; and in the *ſecond*, caſt down the *chief* of his *ſuperſtructures*. --- If thou art a *friend* to the *Holy Scripture*,

it

it will offend thee, I am confident, to ſee it ſo much *abuſed*, under a pretence of cleaving moſt exactly to it; if to the *Reformed Intereſt*, to find it ſo *diſgraced*, by opening a gap unto *all confuſions*. But not to trouble thee with a tedious preface, I crave *no more belief* at thy hands, than *evidence* ſhall extort from thy *Underſtanding*; only, I beſeech thee, to *read without prejudice*, and *conſider* what thou readeſt; and, That *God, the Father of*

To the Reader.

Lights, would guide us all *into*, and confirm us *in* the *Truth*, is the hearty *Prayer* of

Thy Well-wiſhing Friend

and Servant

B. C.

THE *Independent's Catechiſm* EXAMINED.

In two Parts.

Part I.

CHAP. I.

Error in firſt and foundation-Principles, moſt dangerous. The Catechiſt's grand miſtake noted. The Method of this firſt part, in order to the full conviction thereof. The Proteſtant Doctrine of the perfection of H. Scripture, as a rule and guide, reſtrained to matters of Divine belief and practiſe neceſſary unto Salvation.

OF all *Errors*, none ſo *pernicious*, as thoſe, which corrupt the *firſt* and *foundation-principles of our Diſcourſe*; for *theſe* communicate a leaven of Falſhood unto *all the conſequences* from thence inferr'd; and ſuch is *that*, which may be obſerved to run through the *Catechiſm* now examined,

ned, a *principle* which comprizeth the *whole mystery* of *Non-conformity* and *Separation* in it's *bowels*; viz.

"That *nothing* must be done, or admitted of "by us, *in or about Religion, God's worship* and "*service*, which *himself* hath not *commanded* in "the *Holy Scriptures*. That *whatsoever* is not "found *instituted* and *commanded* in the *Word* of "*God*, cannot be of *Faith*, and therefore the "*practise* or *allowance* of it is upon *that account* "*sinful*. That the *Word* of God condemneth "not only what is done *against* the warrant "thereof, but that also which is done *besides*, "or *without* it.

Now, to give this matter it's full consideration, I determine, by God's help, to speak distinctly unto these five particulars.

First, The common belief of *Protestant Divines* in this argument.

Secondly, The corruption and abuse of the Protestant Belief, by the Doctrine of the *Non-conforming* Brethren.

Thirdly, The words, wherein our *Catechist* hath declared his opinion.

Fourthly, The manifest *falshood* of the Assertion. And,

Lastly, The genuine explication of *those texts of Scripture*, which are pretended to countenance it.

As to the first of these; That which is owned among *Protestants in common*, is This;

That the *Holy Scriptures* are the *onely*, and *sufficient* guide and rule, in all matters of *necessary belief* and *observance* in order unto *salvation*;

able

able to make us *wiſe unto ſalvation*; and therefore, Whoſoever doth either derogate from *this* their perfection, or add any thing unto them, as *neceſſary* to be *believed* or *done* in order unto *Salvation*, are certainly guilty of moſt preſumptuous, and unaccountable profaneneſs: and. This we juſtly tax the Church of *Rome* withall, for enjoyning of *unwritten traditions*, and *Papal determinations*, to be received with an *equal reverence* unto the Holy Scriptures. But then it is not their meaning, by virtue of this Declaration, to condemn *all opinions*, as *falſe*, and *actions*, as *unlawful*, which the Holy Scripture preſcribeth not; or to extend the *perfection* of Holy Scripture ſo far as the punctual determination of the *circumſtantials* of *Divine worſhip*. The perfection of God's Word is judged by them with relation unto that *ſpecial end* whereto it is deſigned; *viz.* the inſtruction of men in all things *neceſſary* unto *ſalvation*; the knowledge whereof they could *not otherwiſe* attain unto, *than by Divine revelation*; for it was not aimed to *deſtroy*, or extinguiſh the *light of nature*, but to *help*, *advance*, and *perfect* it. It is not therefore any of God's purpoſe, in the Holy Scriptures, to comprize *all things* which men may *know*, *believe*, or *practiſe*, as if *natural reaſon* and *diſcretion* were *no longer* to continue it's *guidance*; or to determine all *rituals* and *circumſtances* appertaining to the *external ordering* of *Divine worſhip*, ſo as to have nothing for *Eccleſiaſtical laws* to be employed about. That, which they teach of the Scriptures ſufficiency, is ever reſtrained to matters of *neceſſary*

belief

belief and duties of *necessary observance* in order unto *salvation*; and never enlarged to *all things* that may be believed or done by us in the general, or to particular *circumstances*, which have respect unto the good order, decency, and external regulation of Divine worship.

CHAP. II.

The Puritan disguises of this Protestant principle: 1st. *That nothing at all is to be done by us, without Scripture-warrant: The absurdity of that, declared.* 2dly. *That nothing is to be done, or admitted of, in or about Religion, or the worship of God, at least without the warrant,* 1st. *of some general precepts; or* 2dly. *examples in the written Word. Those additional explications manifested to be impertinent, and retorted.*

NOw let us see how this Protestant Doctrine hath been disguised, mis-shaped, and perverted by the separating Brethren.

At first, they mis-represented it in *these general* terms;

See *Hooker Eccles. Pol.* Book 2. & 3.

"That the Scripture is *in such sort the rule* of "humane actions, that simply, *whatever we do* "*and are not by it directed thereunto, the same* "*is sin.* To which purpose they construed that of St. *Paul*, *Rom.* 14. 23. *Whatsoever is* "*not of faith, is sin.* And indeed, if that place be to the purpose, it speaks *universally*, and relates to humane and civil, as well as religious actions.

actions. But of this Saying, † afterwards. See Chap. 7.

The Scriptures, as theſe men taught at firſt, muſt direct "in *all* things, *even ſo far as the ta-* "*king up of a ruſh or ſtraw.* But the opinion, in this extent of it, hath but few defenders.--- The Scripture plainly referreth, in certain caſes, to a guide within man, the *law of nature, written even in the Gentiles hearts*, Rom. 2. And appeals more than once to our reaſonable faculties: *Yea, and why, even of your ſelves, judge ye not what is right?* It leaves many things *undetermined* and *indifferent*, neither *commanded* nor *forbidden*, for mens *choice* and prudence to take place; in reference unto which, St. *Paul* ſaith, *All things are lawful for me, but all things are not expedient*, &c. The Scripture makes uſe of many *arguments* from natural *reaſon*, which it urgeth as *motives* unto *duty*, beſides the divine authority and revelation, which yet were *only* to be preſſed, if that *alone* did legitimate our actions. And this fancy once entertained, would prove the *torture* of *conſcience*, and *diſturbance* of the *world*. The wrack of conſcience it muſt needs be; when for every particular of diet and cloathing, and the great variety of occurrences in life, it is obliged to ſeek out a Scripture-warrant. And the diſturber of the world, it would as certainly be: for, admit this ſtrange poſition, and it ſhall not be with Parents, Maſters, and Governours, as with the *Centurion* in the *Goſpel*, who ſaid to thoſe under him, *Go*, and they *went*; *Do this*, and they *did it*; but their Children, Servants, and Subjects, will ſtand ſtill, till their *errand*

Luk. 12. 57.

1 Cor. 10. 23.

be

be *warranted* unto them by the *Scriptures*; nay, we must have no Art or Trade professed, which, with the rules of them, are not deducible from the Text of Scripture.

This device therefore failing, the proposition hath been *since* new-molded, and limited to this effect;

"That nothing may be done and allowed "in or about *religion*, the *worship and service* "*of God*, which is not warranted by some "*precept* or *example* of *Holy writ*. "That the "*Scripture alone* is to be our rule, not only in "all the *necessaries* and *essentials* of *Faith* and "*Worship*, (as is granted by all Protestants) but "in the very *circumstantials* and *rituals* there-"unto belonging; so that whatsoever is not "there prescribed, is upon *that account* sinful and unlawful. Hence their usual speech is, *Where* is this, and the other rite, gesture, "garb, *&c. commanded in Scripture?* If no "where commanded, 'tis not to be embraced; "it is an *unwarrantable addition* to God's "word, a piece of *superstition, will-worship*, &c. "Nothing is to be allowed of in God's Wor-"ship, but what is by himself prescribed and "commanded; at the least,

"It must be either, First, *Commanded in the* "*general*; or, Secondly, There must be some "*example* for it in the Word of God. For these two explications, some of the wiser heads have made, if possible to salve all difficulties, to stop all holes, and render the thing tolerably defensible.

But those their *Explications* are more *mis-*

chievous

chievous to their *cauſe*, than they may be aware of. For,

Firſt, as to their *general rules and commands*; ſuch as, "doing all to God's Glory, all to Edi- "dification, doing to others as we would be "done by, *&c.* Theſe are not commands of any determinate particular, but prohibitions of every thing contrary to thoſe laws and rules, and approbations only of particulars that are not contrary, but agreeable unto them. As when it was ſaid to the daughters of *Zelophehad* from God, *Let them marry to whom they think meet, only to the family of the tribe of their fathers ſhall they marry.* They were not here abſolutely commanded to marry, much leſs to marry any particular man; only thus far limited; If they did marry, he muſt be *one of the tribe of their fathers*, and *in this tribe they might pleaſe themſelves.* So when the Apoſtle ſaith, *Let all things be done decently, and in order*, he enjoyneth nothing in particular, but forbids, in the general, whatſoever particulars are not according unto this qualification, leaving a liberty for any of thoſe ſpecials, that may equally plead thereto. The like I might ſay of others. And indeed theſe *general rules* they talk of, are not any commands for *religious worſhip only*, but refer to our *whole life*, and are nothing elſe but *maxims* of *natural prudence* and *religious equity*, *canons of the law written in all mens hearts*, which the reaſon of man approves of, but *occaſionally* and *incidentally* mention'd in *Scripture*, of *force* for the ordering mens actions, before *thoſe Scriptures*

Numb. 36. 6.

1 Cor. 14. 40.

were

were in beeing; and such as would have *so* remained, had they not been *written*. Such is St. *Paul's* heap of *Universals*; *Finally, Brethren, whatsoever things are true, whatsoever things are honest, (grave or venerable) whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, if there be any praise, think of these things.* The Word of God (as hath been already intimated) *presupposeth, alloweth* of, and *establisheth* the light of natural *reason*, and all *sound collections* and *inferences* made by Reason from its self. Thus therefore it may pass for a great truth, That we may not do any thing, which the Word of God doth not either *command*, or, in the general, *allow* of; but this Grant will be neither to *their* gain, nor to *our* loss.

Philip. 4. 8.

But then, secondly, As for that other addition of *Examples* in *Scripture*, unto Commands; I find it well argued against them.

Bp. Sanderson Praef. to Serm.

"The adding of Examples unto Commands, "in such manner, as in their assertion is done, "either signifieth nothing, or overthroweth "all the rest; for that *example* which is by "them supposed sufficient for our warrantie, "was it self either *warranted* by some *command*, "or *former example*, or it *was not*; If it *were*, "then the adding of it clearly signifieth no-"thing, inasmuch as that *warrant* we have by "*it* proeeedeth not *from it*, but from *that* "*precedent command or example which war-*"*ranted it*; but if it were *not*, then was it done

"done meerly upon the *dictates* of *prudence* & *rea-*
"*son*;& then,if we be sufficiently *warranted* by that
"*example* (as is by them supposed) to act after it,
"we are also sufficiently warranted to act upon the
"*meer dictates of prudence and reason*, without the
"necessity of any other, either command or for-
"mer example for so doing.-But then,besides this,
Examples are of a very different and tickle nature;
sometimes they are *barely related* in Scripture, and
neither *commended* nor *dispraised*; sometimes they
are praised, & yet so occasional,or extraordinary,
that we may not presume to imitate them; and if
we would imitate them, the suiting of all circum-
stances of our case to theirs (without which they
are not our examples) is full of difficulty: & when
all is done, *Examples* are no farther a *Law* to us,
than they are *conformed to some law or rule of God's*,
themselves. In short, Examples are either of *moral*
or *necessary* actions,& then they call for our imita-
tion,by vertue of that *law*, wch they required be-
fore of others;or of *circumstantial* & *mutable* acti-
ons,which others might have done, or left undon,
& then *that* cannot be *necessary* unto us in its self,
which was *not necessary* unto them in the *same case*.

But, after all,would the *brethren of the separati-*
on stand to these their own explications of Scrip-
ture-prescriptions by *general rules*,or examples,&
rest in what is so warranted & grounded;we might
quickly hope for an end of controversy with
them,as having *both these on our side against them*.
But these are peculiar priviledges & reservs for
themselves to fly unto upon occasion, and not
to be granted unto us; for when *we* offer to ju-
stifie our *Church-rites* and *observances* by *gene-*
ral precepts, *rules*, *and permissions* of Holy

Scripture, and many *ſpecial examples* there upon record, this will not ſerve our turn, but they call for *expreſs texts* from us for the enjoyning of them.

They conclude themſelves from examples,-- *So and ſo it muſt neceſſarily be*; but we may not conclude from them,-- *So and ſo it may be lawfully*. Thus far in the general.

CHAP. III.

The Catechiſt's opinion, as to this point, ſet down at large in his own words, from above twenty places of his Book; and then ſummed up together, to be viewed at once.

LEt the *Catechiſt* now ſpeak his *own opinion* in his *own words*.

Pag. 8. "[The *wayes* and *means* of the "worſhip of God are made known unto us "in and by the *written Word only*, which con- "tains *a full and perfect revelation of the will of* "*God*, as to his *whole worſhip*, and *all the* "*concernments of it*.]

Pag. 9. 10. [to the end that we might "expect inſtruction from the *written Word* "*alone*, in his Worſhip, and act therein ac- "cordingly, he ſends us, and directs us there- "to, *expreſly for that purpoſe*, and *not one* "intimates in the leaſt *any other way or mean* "*of inſtruction* to the end. He frequently af- "firms

"firms, that it is ſufficient, able, and perfect "to guide us therein. He hath commanded us "not to make any addition thereunto, and "*peculiarly interdicted* us *the uſe of any ſuch* "*things as are of the inſtitution or appointment* "*of men.*]

[Pag. 22. "The Lord Chriſt is the abſolute "Lord over his own houſe, and He hath given "out the Laws whereby he will have it guided "and ruled, whilſt it is in this world.]

[Pag. 26. "If we obſerve any thing in God's "worſhip, but what he hath appointed, we "cannot ſubmit our ſouls and conſciences to "his authority therein.]

[Pag, 27. "This is the firſt thing that *Faith* "regards in Divine Worſhip; it reſteth not in "any thing, *cloſeth not with any thing but what* "*it diſcerns that God hath commanded,* and "therein it eyes his authority as He hath re-"quired it.]

[Pag. 28. "Chriſt is to be conſider'd in all "our obedience, as the great, and only Law-"giver of his Church.]

[Pag. 34. "The outward manner of ob-"ſervance is to be kept entire, according to "the primitive inſtitution of Chriſt, not ad-"mitting of any corruptions in it to avoid the "greateſt trouble.]

[Pag. 35. 36. "He is the Head and King of "the Church, the next immediate and ſpe-"cial Law-giver of it, appointing unto it all "his ordinances, and its whole worſhip, as it "becomes him who is Lord of the houſe.]

[Pag. 42. 43. "The thing principally to be "attended to in the *manner* of the *celebration* "of the Worſhip of God, and obſervation of "the inſtitutions and ordinances of the Go- "ſpel, is, That we obſerve, and do all what- "ſoever the Lord Chriſt hath commanded us "to obſerve in the way that he hath preſcribed, "and that we add nothing unto, or in the ob- "ſervation of them, that is of mans invention "or appointment.]

[Pag. 46. 47, 48. "Whatſoever belongs un- "to the Worſhip of God, in the way or man- "ner, whereby any of the Ordinances of Chriſt "is to be performed, comes alſo under the "command of Chriſt, which is duly to be at- "tended to, and obſerved. Indeed, whatever is of this nature appointed by Chriſt, it doth "therefore belong to the worſhip of God, "and what is not ſo appointed, neither doth, "nor can be any part thereof. Of this nature "are the *celebration* of all other *Ordinances*, "with *Prayer*; *for every thing is ſanctified by* "*the word of God, and Prayer*, 1 Tim. 4. 5. Of "*ſome* of them *indiſpenſably* in the *Aſſemblies* of "the Church, 1 *Cor.* 10. 16, 17. ---11. 20, 24, "25, 33. with care in the obſervatiou of the "*general rules* of Love, Modeſty, Condeſcen- "tion, and Prudence, doing all things decently "and in order, 1 *Cor.* 11. 33. ---14. 40. *Geſtures* "*in ſome ſacred actions*, Matt. 26. 20, 26. John "13. 23. all which the Church is diligently to "enquire into, as things that belong to the "*Pattern* of the *Houſe* of *God*, the *goings out* "thereof, and the *comings in* thereof, the *form* "thereof,

"thereof, and the *ordinances* thereof, promi-
"ſed to be ſhewed unto it, *Ezek.* 43. 11. To
"attend carefully to their obſervation, is its
"*duty*, being left at *liberty* to all other *circum-*
"*ſtances*, which no authority of *man* can give
"any real *relation* to the Worſhip of God
"unto.]

[Pag. 48. "The perſwaſion of ſome, *that*
"*the Lord hath not preſcribed all things wherein*
"*his worſhip is concern'd*, ſeems to proceed
"from a *negligence* in *enquiring after* what he
"hath ſo *preſcribed.*]

[Pag. 49. "A principal part of the *duty* of
"the Church in this matter, is, to take care
"that nothing be admitted or practiſed in the
"worſhip of God, or as belonging thereunto,
"which is not inſtituted and appointed by the
"Lord Chriſt.]

["In its care, faithfulneſs, and watchfulneſs
"herein, conſiſts the principal part of its Loy-
"alty unto the Lord Jeſus, as the Head, King,
"and Law-giver of his Church, and, which to
"ſtir us up unto, He hath left ſo many ſevere
"*interdictions*, and *prohibitions* in his Word,
"againſt all *additions* to his commands, upon any
"pretence whatever.]

[Pag. 54. 55. "All ſuch inventions (he
"ſpeaks expreſly of *Religious Rites*, appointed
"by the Church to farther *Devotion, Decency*,
"and *Order*) are in themſelves needleſs, and,
"becauſe forbidden, unlawful to be obſer-
"ved.]

[Pag. 62. "Although they are not in par-
"ticular, and expreſly in the Scripture forbid-

† A simple expression, as to omniscient omnipotency. Morally impossible might have passed.

"den, for it was † *simply impossible*, that all in-
"stances wherein the wit of man might exer-
"cise its invention in such things, should be
"reckoned up, and condemned, yet they fall
"directly under those severe prohibitions,
"which God hath recorded to secure his wor-
"ship from all such additions unto it, of what
"sort soever.]

[Pag. 62. 63. "Yea, the main design of the
"*second Precept*, is, to forbid all making un-
"to our selves any such things in the wor-
"ship of God, to add unto what he hath ap-
"pointed; whereof an instance is given, in
"that of making, and worshipping of Images,
"the most common way that the sons of men
"were then prone to transgress by, against the
"institutions of God.]

Pag. 64. "And there is yet further evidence
"contributed unto this intention of the Com-
"mand, from those places where such evils
"and corruptions as were particularly forbid-
"den in the worship of God, are condemned;
"not on the special account of their being so
"forbidden, but on that more general, of be-
"ing introduced without any warrant from
"Gods Institutions and Commands, *Jer.* 7. 31.
"19, 5.]

Pag. 64. 65. "The *Papists* say indeed, that
"all additions corrupting the Worship of
"God, are forbidden: but such as further,
"adorn, and preserve it, are not so; which im-
"plies a contradiction: for, whereas every ad-
"dition is principally a *corruption*, because it is
"an *addition*, under which notion it is *forbid-*

"*den*,

"*den*, (and that in the worſhip of God, which "is forbidden, is a corruption of it) there "can be no ſuch preſerving, and adorning "addition, unleſs we will allow a preſer- "ving, and adorning corruption. Neither is it of more force which is pleaded by them, "That the additions which they "make, belong not unto the ſubſtance of the "Worſhip of God, but unto the circumſtan- "ces of it; for every circumſtance obſerved "religiouſly, or to be obſerved in the *worſhip* "*of God*, is the *ſubſtance* of it; as were all "thoſe ceremonious obſervances of the Law, "which had the ſame reſpect in the prohibi- "tions of *adding*, with the moſt *weighty things* "whatſoever.]

[Pag 78. "God is jealous of our diſcharge "of our Duty in this matter, accounting our "*neglect* of his *worſhip*, or *profanation* of it, "by inventions and additions of our own, to "be ſpiritual diſloyalty, whoredom, and a- "dultery, which his Soul abhorreth, for which "he will caſt off any Church or people, and "that for ever.]

[*Ibid.* "which *repudiated condition* is the "ſtate of many Churches in the World; how- "ever they pleaſe, and boaſt themſelves in "their meretricious ornaments and practi- "ſes.]

Pag. 79. 80. "God hath given many ſignal "Inſtances of his ſeverity againſt perſons, who, "by ignorance, neglect, or regardleſneſs, have "miſcarried, in not obſerving exactly his "Will and Appointment, in, and about his

† A simple expression, as to omniscient omnipo-

"den, for it was † *simply impossible*, that all in-
"stances wherein the wit of man might exer-
"cise its invention in such things, should be

NOTE

This volum
tight binding c
effort has beer
duce the centre
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"adorn, and preserve it, are not so; which im-
"plies a contradiction: for, whereas every ad-
"dition is principally a *corruption*, because it is
"an *addition*, under which notion it is *forbid-*

"*den*,

"*den*, (and that in the worship of God, which "is forbidden, is a corruption of it) there "can be no such preserving, and adorning "addition, unless we will allow a preser-

ume has a very
g and while every
een made to repro-
ıtres, force would
t in damage

"instances of his severity against [illegible]
"by ignorance, neglect, or regardlesness, have
"miscarried, in not observing exactly his
"Will and Appointment, in, and about his

"den, for it was † *simply impossible*, that all in-
"stances wherein the wit of man might exer-
"cise its invention in such things, should be
"reckoned up, and condemned, yet they fall
"directly under those severe prohibitions,
"which God hath recorded to secure his wor-
"ship from all such additions unto it, of what
"sort soever.]

† A simple expression, as to omniscient omnipotency. Morally impossible might have passed.

[Pag. 62. 63. "Yea, the main design of the
"*second Precept*, is, to forbid all making un-
"to our selves any such things in the wor-
"ship of God, to add unto what he hath ap-
"pointed; whereof an instance is given, in
"that of making, and worshipping of Images,
"the most common way that the sons of men
"were then prone to transgress by, against the
"institutions of God.]

Pag. 64. "And there is yet further evidence
"contributed unto this intention of the Com-
"mand, from those places where such evils
"and corruptions as were particularly forbid-
"den in the worship of God, are condemned;
"not on the special account of their being so
"forbidden, but on that more general, of be-
"ing introduced without any warrant from
"Gods Institutions and Commands, *Jer.* 7. 31.
"19, 5.]

Pag. 64. 65. "The *Papists* say indeed, that
"all additions corrupting the Worship of
"God, are forbidden: but such as further,
"adorn, and preserve it, are not so; which im-
"plies a contradiction: for, whereas every ad-
"dition is principally a *corruption*, because it is
"an *addition*, under which notion it is *forbid-*

"den,

"*den*, (and that in the worſhip of God, which "is forbidden, is a corruption of it) there "can be no ſuch preſerving, and adorning "addition, unleſs we will allow a preſer- "ving, and adorning corruption. Neither is it of more force which is pleaded by them, "That the additions which they "make, belong not unto the ſubſtance of the "Worſhip of God, but unto the circumſtan- "ces of it; for every circumſtance obſerved "religiouſly, or to be obſerved in the *worſhip* "*of God*, is the *ſubſtance* of it; as were all "thoſe ceremonious obſervances of the Law, "which had the ſame reſpect in the prohibi- "tions of *adding*, with the moſt *weighty things* "whatſoever.]

[Pag 78. "God is jealous of our diſcharge "of our Duty in this matter, accounting our "*neglect* of his *worſhip*, or *profanation* of it, "by inventions and additions of our own, to "be ſpiritual diſloyalty, whoredom, and a- "dultery, which his Soul abhorreth, for which "he will caſt off any Church or people, and "that for ever.]

[*Ibid.* "which *repudiated condition* is the "ſtate of many Churches in the World; how- "ever they pleaſe, and boaſt themſelves in "their meretricious ornaments and practi- "ſes.]

Pag. 79. 80. "God hath given many ſignal "Inſtances of his ſeverity againſt perſons, who, "by ignorance, neglect, or regardleſneſs, have "miſcarried, in not obſerving exactly his "Will and Appointment, in, and about his

"Worſhip; *Nadab* and *Abihu*; *Korah*, *Da-* "
"*than*, &c.] "

[Pag. 82. "That by Fornication and "
"Whoredom in the Church, the adultera- "
"ting of the Worſhip of God, and the ad- "
"miſſion of falſe, ſelf-invented worſhip, in the "
"room thereof, whereof God is jealous, is "
"intended, the Scripture every where de- "
"clares.] "

[Pag. 87. "Our Lord Jeſus Chriſt being "
"King and Head of his Church, the Lord over "
"the houſe of God; nothing is to be done "
"therein but with reſpect to his authority.]

[Pag. 88. 89. "In all things that are done, "
"or to be done, with reſpect to the worſhip of "
"God in the Church, the authority of Chriſt "
"is alwaies principally to be conſidered; "
"and every thing to be obſerved as command- "
"ed by him, without which conſideration, "
"it hath no place in the worſhip of God.]

[Pag. 88. "The ſuitableneſs of any thing "
"to right reaſon, or the light of nature, is no "
"ground for a Church-obſervation of it, unleſs "
"it be alſo appointed and commanded in ſpe- "
"cial by Jeſus Chriſt.]

[Pag. 54. "To a real Evangelical inſtitution "
"of Worſhip, 'tis required, that it be a com- "
"mand of Chriſt, manifeſted by his Word or "
"Example, propoſed to our imitation.]

[Pag. 135. To a queſtion concerning law- "
fulneſs, he anſwers, "Neither of theſe hath "
"either Warrant, or Preſident in Scripture.] "
And again,

[Pag. 139. "It hath no Warrant in the Scri- "
"pture, "

" pture, no Law nor Inſtitution of Chriſt, or " his Apoſtles, no Example to give it coun- " tenance.]

All which put together, amounts to thus much;

"That all the concernments of God's Wor- "ſhip are preſcribed in Scripture; from " whence alone we are to receive inſtruction "about them, being thereby interdicted the "uſe of any thing appointed by man; That no- "thing muſt be there admitted, but what *Faith* " ſees *God to have commanded*, or *Chriſt to have* "*inſtituted*; no, not in the *outward manner of* "*obſervance*; That Chriſt hath given out his "Laws for the ordering of all things in the " Church, and nothing is to be added unto, or " in, or about his Inſtitutions. That if any "affirm, Chriſt hath not preſcribed all things, "wherein his Worſhip is concerned (*viz.* " his outward worſhip, and the manner of it) " he proclaims his own negligence in enquiring "thereinto. That all Rites appointed by the "Church, to further Devotion, Decency, and "Order, are not only needleſs, but unlawful to "be uſed, becauſe forbidden; though not par- "ticularly and expreſly, yet falling under thoſe "ſevere prohibitions, which God hath re- "corded to ſecure His Worſhip from all "ſuch additions to it, of what ſort ſoever. "Yea, the ſecond *Command* is mainly deſigned "and intended againſt them. That all additi- "ons are therefore corruptions, becauſe addi- "tions; and no circumſtance ſo inconſiderable "in this caſe, as not to become of the ſubſtance

"of

"of God's Worſhip, when appointed to b
"obſerved in it. That the admiſſion of the
"inventions of men, in God's ſervice, is Spir
"tual diſloyalty, adultery, and whoredom
"which God is moſt jealous of, and his Soul ab
"horreth, and for which, He will caſt off any
"Church or People for ever; and, This repu
"diated, divorced condition, many Churche
"are at preſent in, however they pleaſe them
"ſelves in their Whoriſh ornaments and pra
"ctices. That if they do, either by Ignorance,
"neglect, or Careleſneſs miſcarry in this their
"Duty, of not practiſing any thing, in, or
"about Gods Worſhip, which Chriſt hath
"not appointed; they are to expect thoſe
"ſignal inſtances of ſeverity, to be made
"good upon themſelves, which God de-
"clared againſt *Nadab and Abihu, Corah, Da-*
"*than*, &c. and the *Whore of Babylon* in the
"*Revelations*. Nor have they any way left to
"excuſe themſelves; for it is not any ſuch low
"Principle, as Right Reaſon, or the Light of
"Nature, which will ſerve the turn for a
"Church-obſervance; no, not in circumſtan-
"tials, for the outward manner of perform-
"ing Worſhip unto God; but there muſt be
"a command, and appointment in ſpecial from
"Chriſt, manifeſted by his Word or Example,
"a Scripture-warrant or Preſident.---- And
now, I think, he hath plainly enough delivered
his mind.

CHAP.

CHAP. IV.

The falſhood of his general opinion demonſtrated from the practiſe of all Churches. First, Of the Jewiſh Church; *wherein the Inſtances are, The rites uſed by them in ſwearing, putting the hand under the thigh, or lifting it up to Heaven.* Jacob's *Pillar and Vow. The* Gileadites *Altar on the other ſide* Jordan. *The Heap and Pillar between* Laban *and* Jacob, *at their covenant.* Joſhua's *great Stone ſet up at* Sechem. Solomon's *new Altar. The Stone of* Bethſhemeſh. Samuel's *Altar at* Ramah. David's *pious reſolution for building the Temple. Determinate hours of Prayer, thrice a Day; the Third, the Sixth, the Ninth hour. The erecting Oratories and Synagogues for God's ſervice and worſhip, and ſeveral things obſervable in them. Set Feſtivals, for which there was no Divine Precept. The dayes of* Purim. Solomon's *ſeven dayes for the dedication of the Altar.* Hezekiah's *ſeven dayes added to the Paſſeover. The Feaſt of Dedication in Winter. Stated Faſts voluntarily undertaken, or enjoyned. The faſt of the fourth, fifth, ſeventh, and tenth month, in* Zechary. *Weekly Faſts of the Phariſees, and* John *the* Baptiſt's *Diſciples, no where reproved otherwiſe than for the hypocriſie of ſome obſervers of them.* Anna's *commendation for worſhipping God with ſuch Faſts. The cuſtom of the religious* Jews, *faſting every day till Morning Prayer, and*

and on their Sabbaths and Festivals, till noon. The rites used at the Passe-over, and other Festivals; at Circumcision, Marriage, and Burial.

I Am, in the next place, to demonstrate the falseness of this *general Principle*, so much relyed upon, "That nothing may be "admitted, or done, in, or about, the Wor-"ship of God, for the external regulation of "it, as to Solemnity, Devotion, Order, and "Decency, which is not commanded and in-"stituted in the Word of God. Now,

This I shall sufficiently perform, by evidencing in particulars, That God never had, nor hath such a Church in the World, as hath kept close to this observance; but the contrary hath been practised in the Churches both of the *Old* and *New Testament*, without any blame: and therefore, as it is, so it of right may be practised in the Churches of Christ, to the end of the world. It being a point of most *insolent madness* (as St. *Austin* sometime said) *not to think that rightly done, which is the practise of the universal Church*; how much more then, to leave all the Churches of Christ for this, in a repudiated condition? Now therefore to the Instances themselves. And,

Insolentissimæ insaniæ est, existimare non rectè fieri quod ab universâ Ecclesia fit. *August.* Ep. 118.

First, For the *Jewish* Church, we have these severals, offering themselves to our consideration.

1. The rite of *putting the hand under the thigh in swearing*, first imposed by *Abraham* on his servant; and afterwards prescribed by *Jacob*

Gen. 24. 2. 47. 29.

Iacob unto *Ioſeph*, either in token of Subjection, or ſome myſtical ſignification, relating unto the *promiſed Seed* expected from *Abraham's* loyns; or elſe, the other more common Rite of *lifting up the hand to Heaven*, when they did ſwear, (in alluſion whereto the Oaths of God himſelf, and the Angels, are ſo in like manner deſcribed) a natural ſign (without any Inſtitution) of appeal unto that God, who dwelleth in Heaven. Gen. 14. 22. Deut. 32. 40. Dan. 12. 7. Rev. 10. 5.

2. *Iacob's voluntary erecting of a Stone, whereon he ſlept, and had the Viſion, for a pillar; and conſecrating thereof, by the pouring oyl thereon, for an houſe of God*, calling the place by the name of *Bethel. i. e.* the Houſe of God, and *dedicating it to God by a Vow with the tenth of all that God ſhould give him.* An act for which he had no Command, and yet ſo acceptable unto God, that he afterwards gives a Teſtimony of his liking it. *I am the God of Bethel* (ſaith he) *where thou anointedſt the Pillar, and where thou vowedſt a vow unto me.* Add hereunto, Gen. 28. 18, 19, 20, 22. Gen. 31. 13.

3. *The Gileadites building an Altar on the other ſide Iordan, to teſtifie their joint faith, and profeſſion with their Brethren*; calling of it ED, *i. e. A witneſs that the Lord is God.* Joshua 22. 10. 27, 34.

Whereto may be annexed, *the heap and pillar reared between* Jacob *and* Laban *at their covenant*, called by the one *Iegar-Sahaduthe* in *Syriac*; by the other in *Hebrew*, *Galeed*; both importing an heap of witneſs, And *Ioſhua's taking a great ſtone, and ſetting it up in* Sechem, *to be a witneſs unto the people, leſt they denyed their God, after their covenant with him there.* Gen. 31. 45. 46. 47. 48, &c. Josh. 24. 26. 27.

4. Solo-

1 Kings. 8. 64 4. *Solomons appointing of a new Altar, where as God commanded but one*; upon the equitable reason only, *that the Brazen Altar sufficed not for the burnt-offerings.* Whereto may be added 1 Sam. 6. 14. *the Stone of* Bethshemesh, *whereon they sacrificed*; 1 Sam. 7. 17. and the *Altar which* Samuel *built at his own house at* Ramah; neither of them by Divine Command or Institution.

1 Chron. 27. 7, 8. 28. 2, 3 29. 3. 5. *David's pious resolution, and preparation for building an House and Temple unto God,* upon the motives of his private zeal only, and without any precept from God; for God did, upon some peculiar reasons, prohibit him the execution; and yet, notwithstanding this pious resolution of his was commended, and allowed of 2 Sam. 7. 2, 3, 4. not only by *Nathan* the Prophet, upon the apparant evidence of the goodness of it, before the Word of God came unto him about it, but also by God himself, saying unto *David*, 1 Kings 8. 18, 19. *whereas it was in thine heart to build an house unto my name, thou didst well, that it was in thine heart; nevertheless thou shalt not build the house,* &c. Yea, and it is after this pleaded before God, in prayer, as a signal pledge of *David's* affection and piety towards God, *Psalm* 132. 1, 2, 3, 4, 5.

6. *The Customary observance of certain determinate hours of Prayer, thrice a day.* Thus Psal. 55. 17. *David. Evening and morning, and at noon, will I pray, and cry aloud, and he shall hear my* Dan. 6. 10. *voice.* Thus *Daniel. He went into his house, and, his windows being open, in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his*

God.

God, as he did afore time. Thus the third, the *sixth*, and the *ninth* hour, were the times of prayer, at our B. Saviour's coming, and observed also by his Apostles. Acts 2. 15. 10, 9. 3. 1.

7. *The setting up of Synagogues and Oratories for the more convenient service and worship of God, in their respective cities*; which are also called, *the houses of God in their land*, though we read not of their Divine Institution; and the *Iewes* wrote over the doors of entrance, *This is the Gate of the Lord*; taken from *Psalm* 118. 20. Such an *Oratory*, or place of prayer, whereto the devout *Iewes* assembled daily, we read of, *by a river's side, where God opened* Lydia's *heart*, at St. *Paul*'s preaching. And for the *Building of a Synagogue*, the Centurion is recommended to our B. Saviour, as a person singularly well deserving of the Jewish Nation. Psal. 74. 8. 83. 12. Act. 16. 13, 16. προσευχὴ. ubi ex recepto more erat aut solebat esse. *Prosencha.* Heinsius. St. Luke 7. 4, 5.

Now it is farther observable of their Synagogues; That they were built in High places of their Cities, and higher than their own houses.

That out of reverence to them, none were suffered to make them Thorow-fares, or to use them for common matters.

That in every *Synagogue* was an *ark* or *chest*, wherein they laid the *book*, in resemblance of the *Ark* of the *Covenant*.

That, when they prayed, they turned their faces towards that *Ark*, as a monitory sign of the *Ark of God*, and his *dwelling between the Cherubims*.

That they had appointed Officers, Chief Rulers, Scribes, and Ministers, answering to the

the High-Prieſt, Prieſts, and Porters in th
Temple.

That men and women were diſtinguiſhe
in their ranks and ſeats in the Temple. And,

That the Scriptures were read there, by ce
Act. 15. 21. tain Sections, every Sabbath day.

Theſe are points commonly acknowledg
by the Jewiſh Antiquaries; and yet is not th
building of Synagogues, or the ordering
God's ſervice in them, at any time blamed b
S. Luk 4. 16, 20. our Saviour, or his Apoſtles; nay, we fin
them frequenting of them, and conforming t
them. It was our B. Saviour's cuſtom to g
into the Synagogue every Sabbath day; an
there he *ſtood up* for to *read*, and there w
deliver'd to him the Book, which he afterwar
cloſed, and gave it again to the *Miniſter*, a
they ſay, it was the manner of the *Scribes*, whe
Totum regimen Eccleſiarum Chriſti conformatũ fuit ad Synagogarum exemplar *Grot.* in *Act* 11, 30. 13, 1. they had read the *Text*. Nay, It is the judgme
of the Learned, that our B. Saviour and h
Apoſtles, in the Government of the Church
had a ſpecial eye to the pattern of the *Jewiſ*
Synagogues.

8. *The obſervation of certain Feſtivals, fo*
which they had no ſpecial precept, or inſtitutio
from God.

Such were the dayes of *Purim*, obſerve
by ſome for three dayes, and appointed to b
obſerved two dayes yearly: in the 14. and 1
Heſter 9. 27. 28 29. dayes of the Month *Adar*. *The Iewes ordain*
ed, ſaith the Text, *and took upon them, an*
their ſeed, and upon all ſuch as joyned them
ſelves unto them, that it ſhould not fail, tha
they would keep thoſe dayes, according to th
writing

s in th *writing, and according to the appointed time every year, and that those dayes be remembred* guishe *and kept throughout every generation, every fa-* And, *mily, every province, and every city,* &c. In , by ce which dayes they read the History of *Esther* in their *Synagogues.*

wledge Such were the *seven dayes*, wherein *Solo-* 2 Chron. 7. 9.
not th *mon*, and all *Israel* with him, kept the *dedicati-*
ering *on* of the *Altar.*

amed b Such the *seven dayes* also added by *Hezeki-* 2 Chron. 30.
we fin *ah* and the Princes, when they kept the passe- 23, 27.
rming t over fourteen dayes together, celebrated by
n to g the people with gladness, and not without a
ay; an token of Divine acceptance.

ere w Such also the *feast* of the *Dedication*, in the
erwar Book of *Maccabees*, after the purging of the
ister, a Temple (prophaned by *Antiochus*) and the
es, whe re-building of an Altar in the room of that
dgmen which he had violated. *They kept the Dedi-* 1 Mac. 4.
and h *cation of the Altar eight dayes, and offered burnt-* 56, 59.
Churc *offerings with gladness, and sacrificed the sacri-*
e *Jewi fice of deliverance, and of praise. Moreover,*
Judas *and his brethren, with the whole congrega-*
vals, fo tion of Israel, *ordained, that the dayes of the de-*
stitutio dication of the Altar should be kept in their sea-
son, from year to year, by the space of eight
bserve *dayes*, &c. Yea, and *they wrote to the* Jews *at* 2 Mac. 1. 1.
ed to b Egypt, *that they also should keep it at the same*
. and r *time*, &c. This Feast the *Jews* call φῶτα and
s ordai λυχνοκαΐαι, *i. e.* The Feast of Light, and burn-
m, an ing of Candles, (not unlike the name *Candle-*
d them mas) an account whereof is given by some,
ail, tha from the *strange kindling* of *fire* to *consume* See 2 Mac.
to th their *sacrifices*; by others, from the *lighting* 10. 3.
writing

up of many *Candles* at this *Festival*. Of this *Fe*
of *Dedication* in Winter, we read in the G
S. John 10. 22, 23. ſpel of St. *John*, and how that our B. Savio
graced, and approved it, by his preſence in t
Temple; as Divines are wont to argue h
S. John 2. *approbation* of the *marriage-feaſt*, by his *preſen*
at it.

9. *Certain dayes and times of faſting volu*
tarily enjoyned, or kept by them. Of this ſo
Zech. 7. were thoſe mentioned by the Prophet *Zech*
rie, inſtituted by the *Jews* in the time of the
exile, for a *remembrance* of ſad *Providenc*
that had befallen them, the *Faſt* of the *fourt*
fifth, *ſeventh*, and *tenth month*, and continue
by them after their *return*; as appears
their *Kalendar*, and the conſentient teſtimoni
of men well acquainted with their practi
The Faſt of the *fourth month*, in remembran
Jer. 52. 6. of the *breaking down* of their *Walls*. The Fa
of the *fifth month*, in remembrance of t
v. 12. *burning* of their *Temple*. The Faſt of the
ſeventh month, in remembrance of the *mu*
ther of *Gedaliah*, whom the King of *Baby*
Jer 41. 2. had deputed their Governour. And, the F
of the *tenth month*, in remembrance of t
2 Kings 25. 1. *ſiege*, and *taking* of their *City*. And "I ſhou
Quod an populo liceat, diſputari hoc ſæculo mirarer, niſi contradicendi libido omnia de certis incerta faceret. *Grot.* in *Zech.* 3. 3. "wonder (ſaith *Grotius* upon the Prophet *Z*
"*charie*) it ſhould ever come to be diſpute
(whether or no ſuch like Faſts might
appointed, and obſerved by a people, wit
out Divine command) but that the ſpirit a
"luſt of contradiction, can make of certa
"things uncertain.

No

this *Fea* Nor had they only these *anniversarie Fasts*,
the Go returning upon certain months among them,
. Savio but also *weekly Fasts*, in reference unto which
ce in thit is said, "the Disciples of the Pharisees, and S Mat 9. 14.
argue h" of *John*, did fast much and often; used to πολλὰ.
s *presen*" fast. As to the *Pharisees*, that strictest Sect St. Luk 5 33.
of the *Iews*, they, we read, fasted *twice a week*, πυκνὰ.
g *volun* on the Munday and Thursday of every week. S. Mark 2. 18. St. Luke 18.
this so And when it was demanded of our Saviour, 12.
t *Zechi*" Why his Disciples also did not fast, as the
of the" Disciples of *Iohn* and the Pharisees, were
ovidenc" wont to do; he only excuseth them for their
e *fourt* present state, but affirms of them, that, "after
ontinu" the departure of him the Bridegroom, They
pears I" should fast in those dayes, even *so fast*. And S. Mark 2. 25
timoni it is these *setled fasts*, voluntarily undertaken,
practi hat He speaks unto, in his *Sermon* upon the
mbran *Mount*; and it is "nothing but the Pharisaism St. Matt. 6.
The F" and hypocrisie of this kind of Fast, that He 16, 18.
e of th at any time decryes. *When ye fast*, saith he,
of the *e not as the hypocrites*; but he supposeth them
he *mu* nevertheless to fast; nay, he adds a reward to
Baby uch Fasts for substance, as the hypocrites
, the F" bserved, when sincerely performed. *Thy*
e of th *Father which seeth thee to fast in secret, shall*
I shou *eward thee openly.* Yea, these *ordinarie fasts*
het Z re reckoned by St. *Luke* part of the Divine
disput Worship, which he commends *Anna* for; of
night whom he saith, That *she departed not from the* S. Luk 2. 37.
e, wit *Temple, serving* (or worshipping) *God in pray-* λατρεύουσα
pirit a *rs and fastings night and day.* His meaning
certa is not, that she *dwelt*, or continued always in
he Temple; for in the next Verse mention is
ade of her coming thither; but that she for-

ſook it not at the *ſet times*; that ſhe conſta
ly frequented the *temple* at the *hours of pra*
and uſed in like manner a conſtant obſerva
of *faſting*, and thereby *worſhipped* God; A
is ſaid of the Apoſtles, after Chriſt's aſcenti
S. Luke 24. 53. that, *they were continually in the temple, prai*
and bleſſing God. *i. e.* the Temple at *Ieruſa*
was the place, not of their *continual abode*,
of their *conſtant, dailie performance of t*
Devotions.

This then is *Anna's* commendation, T
"ſhe conſtantly frequented the Temple,
"performed thoſe acts of piety, prayer,
"faſting, conſtantly at the preſcribed, and
"cuſtomed ſeaſons of thoſe duties; *viz.* faſt
"twice a week, and obſerving the daily ho
"of Prayer. And if in *this* ſhe is ſaid to *ſe*
and *worſhip* God, we need not fear *diſhon*
ring, or *diſpleaſing* of Him by the *like* obſ
vance. And now I may add farther, tha
was uſual with the Religious *Iews*, to faſt e
ry day till the *third* hour; *i.e.* nine of the clo
in the morning, the *hour* of Prayer, and up
Sabbaths and *Feſtivals* unto the *ſixth hour*;
twelve of the clock. As to the firſt of the
St. *Peter's* apologie at *Pentecoſt*, when th
were charged with *drunkenneſs*, ſeems groun
Act. 2. 15. Grotius loc. ed upon it; *Theſe are not drunken, as ye ſ*
poſe, ſeeing it is but the third hour of the d
that is, the time of *Matins*, whereto, m
indifferently pious, reſorted *faſting*. And
to the later, it is not improbable but t
Hooker Eccl. Pol. l. 5. *Heathens* did therefore ſo often upbraid t
Iews with *faſting* on their *Sabbaths*; and to t
al

also some refer the *Iews* finding fault with our Lord's Disciples, for *rubbing* a few *ears* of *corn* to eat, as they walked on the *Sabbath day*, which may seem rather a breach of their *customarie fast* till *noon*, than of the *rest* from work and labour then required. But enough of this Head.

St. Matt. 12. Hebræorum illa fuit à majoribus tradita, & usu recepta ac tanqnam lege probata consuetudo, ut non liceret diebus festis cuiquam ante sextam horam providere. *Baron.* tom. 1. Ann. 35. Num. 243.

10. I should be tedious, if I enlarged this Catalogue, as I might, by adding the *Iewish rites* at the *Passeover* and other Festivals, at *Circumcision*, *Marriage*, and *Burials*. I will therefore but touch upon them.

At the *Passeover* they varied the *first ceremonie* of *Standing*, into the fashion of *lying* on *beds*; and then *put off their shoos before lying down*, whereas at first it was required to eat it with their *shoos on*. They added a *thick sawce* in memory of the *clay* and *mortar* in *Egypt*; and used *red wine*, for a remembrance that *Pharaoh* shed the *bloud* of their *children*. They had *special forms* of *blessing* the *bread* and the *cup*, both *here*, and at *other Festivals*: and they sung an *Hymn*, beginning at the 113. and reaching to the end of the 118. *Psalm*. They had frequent *washings*, (as *Calvin* well observes) Christ did not simply reprove their *washings*, (for then would he not have suffer'd, without reproof, the six *water pots*, S. *Ioh.* 2.) but their *intention*, and *opinion* of *necessitie* and *holiness* about them.

Exod. 12. 11. S. Matt. 26. 19, 20. S. John 13. 5.

St. Mat. 15.

At *Circumcision*, They left a void *chair* f
Elias; The *witness* held the *Child* in h
arms, &c.

As to their *Marriages*; the manner
their *betrothing*, by a piece of *Monie*, *W*
ting, &c.

The *Marriage* it self in an Assembly
ten men, with *blessings* and *praises* to God; t
Marriage-feast seven dayes, *&c.*

And as to their *Burials*; *washing* the bo
of the *deceased*, *embalming* of it, the *fo*
of their *sepulchres*, their *inscriptions* up
them, *&c.* These are matters easily to
supplied by an overly Inspection into the *Je*
ish Antiquities. Now,

When we can see a *Command* and *Institu*
on from God, produced for these *severals*, a
not till then, we may conclude, That t
Church of the *Jews* were governed by th
principle we have under our examinatio

CHA

CHAP. V.

(2) *Of the* Church *of the* New Teſtament, *in the time of* Chriſt *and his* Apoſtles, *wherein the inſtances are; Chriſt's approbation of thoſe rites and uſages among the* Jews, *which were not founded upon a Divine Command. His Apologie for, and commendation of, the two women that Anointed him; whereto is added, the ſtory of the good women at his Sepulchre, and of* Joſeph *of* Arimathea. *His frequenting the Synagogues, and demeaning himſelf according to their Cuſtomes. His carriage at the Paſſeover, and the inſtitution of his own Supper. The obſervance in the Church of* Jewiſh *cuſtoms and ordinances, a long time after their converſion to Chriſtianity. Certain things impoſed on the* Gentiles, *by way of compliance with the* Jews, *to avoid offence and diviſion. The Sabbath day kept with the firſt day of the week. The holy Kiſs. The Love-feaſts. St.* Paul's *injunctions in order to the decencie of Divine worſhip, that the man be uncovered, and the woman covered; with the concluding of that matter of Ceremonie, againſt the contentious, by the cuſtom of the Churches.*

AND ſo, I paſs on, ſecondly, to the Church of the *New Teſtament*; and that,

Firſt, in the time of *Chriſt* and the *Apoſtles*; wherein we may obſerve theſe *inſtances*;

1. Our B. Saviour himself did *approve* of and *conform* unto those *rites* and practises among the *Jews*, which were not founded upon any Divine Precept.

A special evidence of this we have, in his *apologizing for*, and *commending* of the *affectionate deportment* of two *good women*, toward himself, with their *cruses* of *oyl*, and *sweet ointment*, (such entertainment being usual with the *Jews*, at their *feasts*, and related to by *David*'s expressions, *Psal.* 23. 5.)---- The first *story* we have in the *Pharisee's* house, by a *woman* that had been a *sinner*; "she brought a
St. Luke 7. 37, 38. &c. "cruse of Ointment, and stood at his feet be-"hind him, weeping, and began to wash his "feet with tears, and wiped them with the "hair of her head, and kiss'd his feet, and "anointed them with ointment. This was her ceremonious observance. The *Pharisee* (whose name probably was *Simon*) takes *exceptions* at Christ's enduring her approaches to him, being a sinner; but Christ *answers* him first with a *Parable*, and then so *applies* it, as to make a *comment* upon the several acts of the *womans love*, whom upon that account he assures of the pardon of her sins. "He turned
Ver. 44, 45, &c. "to the woman, and said unto *Simon*, Seest "thou this woman? I enter'd into thine "house, thou gavest me no water for my feet, (a *festival expression* of the most ordinary sort among them;) "but she hath washed my feet "with tears, and wiped them with the hair of "her head. Thou gavest me no kiss; (the familiar and customary way of salutation at first

first entrance;) "but this woman, since the time
"I came in, hath not ceased to kiss my feet.
"My head with oil thou didst not anoint (an
usual ceremony at the *Jewish feasts*, as was be-
fore intimated;) "but this woman hath anoint-
"ed my feet with ointment. Wherefore I say
"unto thee, her sins, which are many, are for-
"given, for she loved much, *&c.*

The other story is of *Mary* the sister of *Lazarus*, in the house of *Simon* the Leper at *Bethanie*. She brings a *cruse* of very precious ointment to Christ, a little before his *death*, and *poured it on his head, as he sate*, or lay, *at meat*. St. *John* adds, that "she anointed the
"feet of Jesus, and wiped his feet with her
"hair, and the house was filled with the odour
"of the ointment. Whereupon the *indigna-
tion* of some of the *Disciples*, the covetous traitor *Judas* by name, was moved, and vent-ed its self by this *check* and *reproof*. "To
"what purpose is this waste? for this oint-
"ment might have been sold for much, and
"given to the poor. But Christ immediate-
ly *chides* this *impertinency*, and declares a *better resentment* of *Marie's* kindness. "Why trou-
"ble ye the woman? for she hath wrought a
"good work upon me; for ye have the poor
"always with you, but me ye have not al-
"ways; for in that she hath poured this oint-
"ment on my body, she did it for my burial,
(not that *she* designed that, but *Christ* con-
verts her *kindness* into that *significancie*, from
the *present time* of it, and the *aptness* of the
thing it self) "Verily I say unto you, where-
"soever

St. Matt. 26. 6, 7, &c.
S. Mark 14. 3.
S. John 12. 3.

"ſoever this Goſpel ſhall be preached in th
"vvhole vvorld, there ſhall alſo this that th
"vvoman hath done, be told for a memori
"of her.---- *Mary* certainly had no warra
for this out of the *written word*, and yet o
Saviour owns it for a *Good Work*, and ſuch
good work, as ſhould be preached all the wor
over for a *memorial* of her.---- Novv un
theſe, for the honour of the *Sex*, I might ad
S Mark 16. 1, 2. thoſe other *devout women*, (vvhoſe praiſe
alſo in the Goſpel) that "having boug
"ſvveet ſpices, came early to our Saviour's S
"pulcher, to anoint him:--- and, to bear the
them company, that *honourable Counſellor*
Ch. 15. 43. 45. *ſeph of Arimathea*, who "having craved th
"body of Jeſus, brought fine linnen, and too
"him dovvn, and vvrapped him in the linne
"and laid him in a ſepulcher, vvhich vvas hev
"en out of a rock, &c.

I have before ſuggeſted our Saviour's *allo*
ance of the *Feaſt* of *Dedication*, by his *pr*
ſence in the *Temple*; and it were eaſie to d
clare, how, upon occaſion, he *complyed* wit
the *cuſtomary uſages* of the *Jews*, that had a
uſefulneſs in them, though no where com
manded, Hovv he *frequented* the *Synagogue*
and demeaned himſelf in them, I touched o
caſionally upon the mention of them. I w
only novv point to his *carriage* at the *Paſs-ove*
and the *inſtitution* of his *own Supper* ther
upon. The *form* of the *Jews* in their mo
ſolemn feaſts, is thus deſcribed to us by t
P. Fagius in Learned; Firſt of all, the *Maſter* of the *F*
Deut. 8. 10. *mily* ſitting dovvn vvith his gueſts, takes a *c*

of *wine* in his right hand, and then beginneth thus to pray, *Bleſſed be Thou, O Lord our God, King of the world, who createſt the fruit of the Vine!* Which ſaid, he ſuppeth of the *wine* himſelf, and then giveth it to be *taſted of* by all at the Table. This prayer the *Hebrews* call *Kidduſch*; *i. e. Sanctification*: and with this, Chriſt is thought to have begun his *Supper*, as St. *Luke* deſcribes it to us; "Having ta- S. Luke 22. "ken the cup, he gave thanks, and ſaid, Take 17, 18. "it, and divide it among your ſelves, for I ſay "unto you, I will not drink of the fruit of the "Vine, until the Kingdom of God ſhall come. Then after the bleſſing of the cup, he takes a *loaf of bread*, and holding it in both hands, conſecrates it with theſe words; *Bleſſed be thou, O Lord our God, who bringeſt bread out of the earth!* Which ſaid, he eats a *morſel* himſelf, and *diſtributes* to all in like manner at the table. This finiſhed, they fall to their other cheer, and when they have done, the *Maſter* of the *Family*, or chief perſon preſent, giveth *thanks* after this manner; Holding a *cup* of *wine* in both hands, he thus begins; *Let us bleſs*, or, *give thanks to him who hath fed us of his own, and by whoſe goodneſs we live.* Which ſaid, the *Gueſts* make anſwer, *Bleſſed be He whoſe bread we eat, and by whoſe goodneſs we live.* This *Grace* the *Hebrews* call *Bircath hamaſon*, i. e. *bleſſing* of the *meat*; and "This "now is the cup wherewith Chriſt, after Sup- "per, did commend the myſtery of his blood "to his Diſciples. After this, He that began, proceeds in a *long Prayer*; which ended, he

ſaith,

faith, with a loud voice, holding the cup
his hand, as at first, "Blessed be Thou,
"Lord our God, King of the world, who cr
"ateſt the fruit of the Vine; and ſo drinki
"of the wine, he diſtributes it about unto t
reſt, and thus their *feaſt* both *begins* and *en*
with the *bleſſing* of the *cup*. Which *rite*, o
B. Saviour in like manner obſerved in his H
ly Supper, as St. *Luke* relates it. "Likewi
"alſo the cup after Supper, ſaying, This cup
"the New Teſtament in my blood, which
"ſhed for you.--- I might purſue this ma
ter, as to other *circumſtances* alſo, but I fo
bear.

2. Come we next to the *Apoſtles* of *Chri*
and the *Church* founded by them.

That which offers it ſelf firſt to n
thoughts here, is, "The obſervance of *Jew*
"cuſtomes and ordinances, for a long tim
"even among thoſe of them that were co
"verted to Chriſtianity, when the real obliga
"on of *Moſes* Law could not be pleaded. In
much, that when St. *Paul*, after much ſucceſs
labour among the *Gentiles* in his minſtry, ca
to *Ieruſalem*, *Iames* the Biſhop of the pla
(as is moſt probable) with the Elders th
preſent, thus beſpeaks him. "Thou ſe
Act. 21. 20. "Brother, how many thouſands of the *J*
to 27. "there are which believe, and they are all z
"lous of the Law; and they are informed
"thee, that thou teacheſt all the *Iews* that
"among the *Gentiles*, to forſake *Moſes*, ſayi
"that they ought not to circumciſe their ch
"dren, neither to walk after the cuſtom

"W

"What is it therefore? the multitude muſt
"needs come together, for they will hear
"that thou art come. Do therefore this
"that we ſay to thee. We have four men
"which have a Vow on them; Them take,
"and purifie thy ſelf with them, and be at char-
"ges with them, that they may ſhave their
"heads, (in token, 'tis like, of the vow expired)
"and all may know, that thoſe things whereof
"they were informed concerning thee, are no-
"thing, but that thou thy ſelf alſo walkeſt order-
"ly, and keepeſt the Law. As touching the *Gen-*
"*tiles* which believe, we have vvritten, and
"concluded, that they obſerve no ſuch thing,
"ſave only that they keep themſelves from
"things offered to Idols, and from bloud, and
"from ſtrangled, and from fornication. Then
"*Paul* took the men, and the next day, purify-
"ing himſelf with them, enter'd into the Tem-
"ple, &c.--- The *Chriſtian Jews* were *per-*
mitted a while to retain the *Moſaical* obſer-
vances, though not *really obligatory* in the
force of a Law and Command, after the *death*
of *Meſſiah*. And S. *Paul* himſelf, upon cer-
tain motives, doth at this time conform,
for their ſatisfaction; as he before "cir- Act. 16. 3.
"cumciſed *Timothy*, becauſe of the *Jews* which
"were in thoſe quarters. And though this
was not urged on the *Gentiles* practiſe upon
the ſcore of their Chriſtianity, who were ne-
ver under the obligation of the *Moſaical Law*;
yet we find alſo "certain things enjoyned
"them too, by way of complyance with
"the *Jews*, among whom they lived, and to
"avoid

"avoid offence, which otherwise were n
"imposed by a Divine Command, *As touch-
ing the Gentiles which believe, we have writte
and concluded*, &c. The speech referrs to th
Solemn Decree before passed, in that first Chr
Act. 15. stian Council we read of, *Acts* 15. where the
matters are called *necessary things*, though n
"under any Divine Command or Institutio
v. 29. "as to the *Gentiles*, abstaining from meats o
"fered to Idols, and from blood, and fro
"strangled; from vvhich, if you keep yo
"selves, ye shall do well. Necessary, *viz.* f
the satisfaction of the *Jews*, and necessary to
Act. 16. 4. to be observed, "because then appointed an
"ordained so to be in that Council the
"assembled: *viz.* so long as the ground an
"occasion should continue; for we find
1 Cor. 10. 25, 27. *Paul* aftervvards granting *liberty* in certain c
ses, to partake, *without scruple*, of *things offere
unto* Idols.

Evident it is (to name one particular more
that the first Christians (as that custom con
tinued long in the *East*) did use to *assemble* o
the *Sabbath day*, as well as the *first day* of th
week; and therefore neither did they *fast* o
the *Sabbath* (our *Saturdy*) for the festivit
of the day, except that only before *Easter*, a
Ignatius and *Tertullian* tell us. Not that the
kept their Sabbath with a *Jewish rigour*, as t
the *Rest* of it, but yet, as a *day separate* for thei
Christian conventions. And there are of th
Learned, who refer that of S. *James* spoken i

Εἰ τις κυριακὴν ἢ σάββατον νεστεύει πλὴν ἑνὸς σαββάτου χριστοκτόνος ἐστίν. Ignat. ad Phil. Sabbatum nunquam nisi in Pascha jejunandum. Tertull. de jejun.

th

were n the Council at *Jeruſalem* to the Chriſtian Act. 15. 21.
As touc Aſſemblies, where *Moſes* is ſaid to be read in
ve writte heir *Synagogues* every *Sabbath day*. But I
rrs to th will not enlarge this matter farther.

firſt Chr A ſecond inſtance may be, that *holy kiſs*, or
here the *kiſs of peace*, obſerved in the *Chriſtian Aſſem-*
ough no *blies*, and ſo *frequently* recommended to *pra-*
nſtitutio *ctiſe* in the *Apoſtolical Epiſtles*; "Salute one Rom. 16. 16.
meats o "another with an *holy kiſs*. Greet all the 1 Cor. 16. 20.
and fro "brethren with an *holy kiſs*. Greet ye one 2 Cor. 13. 12.
ecp you "another with a *kiſs of Charity*. It being the 1 Theſ. 5. 26.
, *viz.* fo manner then to part with benedictions, and 1 S. Pet. 5. 14.
eſſary to mutual wiſhes of Charity, they expreſſed as
inted an much by this ſignificant *Ceremony* of ſalutation.
cil ther *Tertullian* therefore calls it, the *Seal of Prayer*; Quæ oratio cum divortio ſancti oſculi integra?
ound an and *Juſtin Martyr* deſcribing their Church-
e find S meetings, ſaith, *when we have made an end of* Oſculum pacis, quod eſt ſignaculum orationis.
rtain ca *Prayers, we ſalute one another with a kiſs*. And Tertul. de orat.
gs offere *Calvin* himſelf thinks, it was uſed, at, or be-
fore, the *celebration* of the *Supper*, from the Αλλήλους φιλήματι ἀσπαζόμεθα πανσάμενοι τῶν ἐυχῶν.
ar more age of the *Apoſtles*. Now this was certainly
om con a *common token* of Love and Benevolence, fa-
mble om miliarly in uſe, *adopted* into the ſervice of *Re-*
y of the *ligion*, and that without any ſpecial command
faſt on from God.
feſtivity

aſter, a Juſt. Mart. Apol. 2. Facilè crediderim jam ab ætate Apoſtolorum cœnæ adminiſtrationi conjunctum oſculum fuiſſe. *Calv.* in 1 *Cor.* 16. 20. Oſculum frequens ac pervulgatum benevolentiæ ſymbolum fuiſſe apud *Judæos* paſſim ex Scripturis liquet, apud *Romanos* minùs fortè uſitatum, neque tamen inſolens erat——in morem tranſiit apud veteres ut Chriſtiani ante cœnæ communicationem ſe mutuò oſcularentur ad teſtandam eo ſigno amicitiam, deinde eleemoſynas conferrent, ut id quod repræſentaverant oſculo re quoque & effectu comprobarent.—— *Id.* in *Rom.* 16. 16. prout citatur in expoſ. Eccleſiaſt.

hat they
r, as to
or their
of the
oken in
lum. *Ter.*

A *Third*

the

A *Third* instance may be given, in those *Love-feasts*, or *feasts of Charity*, which were wont to accompany the holy *Communion*; which Feasts, at the cost and charge of the rich there was entertainment for the poor also; and the whole design was to *signifie* and *preserve Christian love*. St. *Jude* mentions these by the name; and St. *Peter* in like manner, points to the same, however mistaken, and mis-translated in several *Versions*; both taxing the corrupt *Gnostiques*, as "spots and blemishes in their "Feasts of Charity, when they feasted with "them, feeding without fear *i. e. luxuriously*. And the phrase of *breaking bread* in the New Testament, is thought, by some learned men to referr to this whole Feast, and not only the Sacrament of the Lord's Supper: and the *Supper* mentioned by S. *Paul*, is to be understood also for the *whole feast*, including both the *Agape* and the *Eucharist*, being immediately joyned together. And the whole *design* of the *Apostle* there is to *reprove* the *abuses* crept into this *Observance*, so contrary to the nature, and end of it. For whereas these *Love-feasts* were a degree of imitation of the more *fervent*, and abundant *charity* in the first *Christians*, whereby they had all things in *common*, (for which yet they received no Divine Command) and the poor were no less welcom to, and regarded at them, than the rich; among the *Corinthians*, they began to degenerate quite into another thing, from the parties and factions made among them. St. *Paul* therefore endeavours to rectifie these a-

St. Jude v. 12.

2 Pet. 2. 13. ἐν ἀγάπαις.

1 Cor. 11. 20.

Act. 2.

buses;

thoſe abuſes; which afterwards grew to ſuch an
we height, as occaſioned the *total abrogation* of
on; these Feaſts themſelves in the Church; the of-
e rich ferings then uſually brought, being more advan-
o; an tageouſly *diſpoſed* into a *common bank* for the
eſerv *poor* and *diſtreſſed*.--? But that theſe *Feaſts* were
the *allowed* of, as well as *practiſed*, in the *Apoſtles*
ints times, cannot reaſonably be diſputed. And,
ſlate it ſeems part of the Office whereto the ſeven
orrup *Deacons* were firſt appointed, to make this
the *proviſion*, as well as to relieve the *poor*
wit otherwiſe, out of the ſtock of the Church,
ious from the offerings that were brought; nothing
Ne being more aptly underſtood by their *ſerving* Act. 6. 2.
mer *tables*, than providing for the poor this *Table* at
ly th the Feaſts of *charity*.

Lor A *Fourth* inſtance may be given, from St.
nde "*Paul*'s injunctions, in order to the Decency
bot "of Divine Worſhip, for the man's being
ned "uncovered, and the woman covered, in pray-
d. ſig "er and propheſying; and This too as a my-
buſ "ſtical ſign of moral duty, the *man's* ſuperi-
o th "ority, and the *woman's* ſubjection. The
thei place deſerves to be peruſed at large; in the 1 Cor. 11. 3
tha eleventh Chapter of the firſt Epiſtle to the to 16.
firſt *Corinthians*, from the third Verſe to the ſix-
s in teenth Verſe; but that would engage me into
Di too long a diſcourſe. I will content my ſelf
leſ therefore with the mention of the *concluſion*
the only of that *matter*, which indeed *alone* may
n to well ſuperſede all other inſtances.

the The Apoſtle having argued ſeveral wayes
St the decency of thoſe particular rites, that
e a- which he gives in the laſt place, to ſilence all
ſes;

controverſie about them, is the *cuſtom* of th
V. 16. *Churches. But if any man ſeem to be contenti*
ous, we have no ſuch cuſtom, neither the church
of God. He cuts off all farther diſputatio
with theſe two *axes* (as a learned man notes
Duabus ſe curibus diſputationes amputat. Inſtituto Apoſtolico & conſuetudine eccleſiarum. Quod per omnes Eccleſias receptum eſt, diſputando vel in controver am vocare eſt *Apoſtolick inſtitution*, and the *cuſtom* of th
Churches; and intimates withall, that they d
ſerve the brand of *contentious perſons*, who pr
ſume ſo far as to make a controverſie or di
pute, of what is *received* by all the *Churches.*
Grot. in loc.

If any will contend in matters *circumſtantia*
and appertaining to the outward order of G
worſhip, (ſuch as the Apoſtle was ſpeaking o
here is their *right* and *proper anſwer* laid dow
wherein, if they reſt not ſatisfied, they are
be looked upon as *contentious perſons.* And
may well add the words of a moſt *revere*
perſon farther upon this very text,--- "It w
See Biſhop *Andrews* excellent Sermon on this Text. 'Tis Serm. 17. of the Reſurrection. "but *early day* then; yet had they their
"*ſtoms* even then. At the writing of this *E*
"*ſtle*, it was not (at the moſt) thirty ye
"from Chriſt's aſcenſion; If *that* were *in*
"*enough* to make a *cuſtom* now, after the
"twenty times thirty years, and hundreds
"ſpare, ſhall it not be a *cuſtom* now by mu
"better *right*? A cuſtom is ſuſceptible
"*more* and *leſs*: the *farther* it goeth, the *long*
"it runneth, the more *ſtrength* it gatheret
"the more *gray hairs* it getteth, the more *ven*
"*rable* it is; for indeed, the more a *cuſto*
"it is.

Th

This was the *Golden Rule*, which *St. Ambrose* gave to *St. Austin*, "To keep the custom of every Church he came to (in such "matters, for he instances in his own *fasting* on "*Saturday* at *Rome*, but not at *Millain*;) and *St. Austin* tells us, that as often as he thought of this Rule, which he did often, he welcomed it no otherwise than as an *heavenly oracle.*

Ad quam forte Ecclesiam veneris ejus morem serva, si cuiquam non vis esse scandalo nec quenquam tibi. Ego vero de hac sententia etiam atque etiam cogitans ita semper habui tanquam cœlesti oraculo susceperim. St. *Aug.* Ep. 118. ad *Januar.*

Now certainly, *that* can be no *Divine Principle*, which quite overthrows this *Apostolick way* of *deciding* all *controversies* about the points of *ceremony*, and outward *order* in the *Church*, as that manifestly doth, which is under present consideration. But I am not yet at an end of my *particular induction.*

CHAP. VI.

(III) *Of the* Churches *following the* Apostles, *downward to this day.* (1) *The* Primitive Church, *wherein the instances are*; *The observation of the great Festivals, in memory of Christ's Birth, Resurrection,* &c. *Standing at Prayer on all Lords days, and every day between* Easter *and* Whitsunday. *Fasting on* Wednesday *and* Friday *weekly, and constantly before* Easter, *The honourable and frequent use of the Cross, receiving the Sacred*

cred Eucharist *fasting.* (2) *The* Reformed Churches; *Their general Tenent of the power of National Churches, to make laws in things neither commanded nor forbidden by God.* (3) *The* Independent Congregations; *wherein the instances are; Singing* David's *Psalms, translated by humane invention into rythm and meter, and that too bare-headed, w'ilst they hear the Sermon with the hat on. Sprinkling Infants. Taking the Communion sitting. Their particular forms of Church-Covenant. And the Catechist's Prudentials allowed of in Divine worship, with his way of evading the obligation of some things granted by himself to have been commanded by Christ. The mischievous consequences of this general principle of Non-conformity, and Separation, reflected on.*

I Will instance, Thirdly, in the *times* following the *Apostles*; the practise of all *Reformed Churches*; yea, the *Independent Congregations not excepted*, and this *Catechist's declaration* in especial.

1. For the *Primitive Church* following the *Apostles*, I will only mention these Following;

The observation of the *Great Festivals* in remembrance of the *Birth*, *Resurrection*, and *Ascension* of our B. *Saviour*, and the *descent* of the *Holy Ghost*.

The custom of "Standing in Prayer, on all "Lords dayes, and every day between *Easter* "and *Whitsunday*, in memory of *Christ's* re-"*surrection.*

Fasting

Faſting upon *Wedneſday* and *Friday*, (the dayes of our B. Saviour's Apprehenſion and Crucifixion) and conſtantly before *Eaſter*, the *Lent-faſt*.

The frequent, and honourable *uſe* of the *ceremony*, or *ſign* of the *Croſs*. And,

The Reverend *receiving* of the *Sacred Euchariſt*, *faſting*. Theſe are inſtances which cannot eſcape the notice of the Learned; and particular teſtimonies and proofs from *Antient Writers*, are too many to be here produced. Let the *Engliſh* Reader gueſs at the reſt, from what he may find demonſtrated at large, of the "Cuſtom of obſerving *Eaſter* in the Church, "by that admirable Prelate Biſhop *Andrews*, "Serm. 13. of the *Reſurrection*, before recommended: and for *Chriſtmas*, by Dr. *Hammond*. Practical Catechiſm, p. 203. *&c.*

2. Next then for the practiſe of all *Reformed churches* (for to mention the *Church* of *Rome*, would, it is like, be thought a prejudice unto the cauſe) there need be produced nothing more than this general *Tenent* owned by them all;

"That every National Chriſtian Church hath "power to make laws for her ſelf, in all ſuch "outward things as are not expreſly either commanded, or forbidden by the Word of God.

Which will be a matter of undoubted evidence to any that ſhall vouchſafe to examin their reſpective *Confeſſions*.--- But if any deſire particular inſtances, he may find them collected to his hand, in that uſeful *Treatiſe* publiſhed ſome few years ſince, by Mr. *Durel*, Miniſter

ſter of the *French* Church in the *Savoy*, enti-
tuled, *A view of the* Government *and* publick
worſhip of God, *in the* Reformed Churches
beyond the Seas. I paſs on,

Thirdly, To the *Independent congregations*
and our *Catechiſt's conceſſions* by name. For
the *Independent practice*, I obſerve,

"Their ſinging of the Pſalms of *David*
"tranſlated by humane invention, into Rythm
"and Meter; and,

That too *bare-headed*, whereas they hear the
Sermon with the *hat* on.

"Sprinkling of Infants at Baptiſm, and re-
† See Part. 2. chap. 15. "ceiving the H. Communion † ſitting. And,

"Their particular forms of Church-Cove-
"nant.

It would be ſomewhat for the vindication of
their *Grand Principle*, and the ſatisfaction of
the World, if they would declare plainly
where theſe things are commanded, and inſti-
tuted by Chriſt. And now for our *Catechiſt*
himſelf, I inſtance in,

1. "His prudentials allowed of in Divine
"Worſhip. And,

2. "His way of evading ſome things grant-
"ed, by himſelf, to have been warranted by
"Chriſt.

Take we his own words;

Catech. p. 45. ["It is true, in the *obſervati-*
"*on* of *poſitive inſtitutions*, we may have regard
"unto *Rules* and *Preſcriptions* of *prudence*, as
"to *times*, *places*, and *ſeaſons*, that by no inad-
"vertency or miſcarriage of ours, or advan-
"tage taken by the adverſaries of truth, the
"edi-

"edification of the Church be hindred. So "the diſciples met with the *doors ſhut* for fear "of the *Jews*, *John* 20. 19. and *Paul* met with "the Diſciples in the *night*, in an upper *cham-* "*ber*, for the celebration of all the ordinances "of the Church, *Act.* 20. 7, 8.] Again,

[p. 61. 62. "Whatever is of *circumſtance* "in the manner of it's performance, (*viz.* of "Religious Worſhip) not capable of eſpecial "determination, as emerging, or ariſing only "occaſionally upon the doing of that which is "appointed, at this or that time, in this or "that place, and the like, is left unto the rule of "*moral prudence*,--- but the *ſuper-addition* of "*ceremonies*, neceſſarily belonging neither to "the inſtitutions of worſhip, nor unto thoſe "*circumſtances*, whoſe diſpoſal falls under the "rule of *moral prudence*, neither doth nor "can add any thing to the due *order* of Goſpel "Worſhip.]

Now the allowance of any thing (be it only time and place, and the like) is the deſtruction and death of this *general principle*, "That "every thing relating to Divine Worſhip, "muſt have a *command* or *inſtitution* in the "Scripture, and that nothing may be done in, "or about Gods ſervice, which is not ſo war- "ranted. But the truth is, *Moral prudence*, is a word of *vaſt extent*, and opens a door wide enough for any thing pleaded for by the *Church* of *England*, to crowd in at. For it were worth the knowing, "Why preſcribed "Forms of Liturgy, and Habits, and Geſtures, "no-where determined in Scripture, fall not

"under the reach of *Moral prudence*'s Auth
"rity, as well as the circumſtances of ti
"and place; or why publick *prudence* may n
"be allowed to interpoſe in thoſe thin
"which a private prudence may determine.

Now for his way of evading the obligati
of ſome things granted to be of Divine Inſ
tution;

[*Catech.* p. 50, 51, 52. "Mention is made
"the Scriptures of ſundry things practiſed
"the Lord Chriſt and his Apoſtles, whi
"being then in common uſe amongſt me
"were occaſionally made by them *Symboli*
"*inſtructions* in *moral duties*. Such were, *waſh*
"of *feet* by one another, the *holy kiſs*, and t
"like; But there being no more in them, bu
"ſanctified uſe directed unto the preſe
"civil cuſtoms and uſages, the *commands* g
"ven concerning them, reſpect not the ou
"ward actions, nor appointed any continuan
"of them, being particularly ſuited unto th
"ſtate of things, and perſons in thoſe Cou
"tries; as *John* 13. 12, 13, 14, 15. "After h
"had waſhed their feet, and had taken his ga
"ments, and was ſet down again, he ſaid unt
"them, Know ye what I have done to you? y
"call me Maſter, and Lord, and ye ſay we
"for ſo I am; If I then your Lord and Maſte
"have waſhed your feet, ye alſo ought to waſ
"one anothers feet, for I have given you a
"example, that ye ſhould do as I have done to
"you. 'Tis evident, that it is the *moral dut*
"of *brotherly love*, in condeſcenſion, and mu-
"tual helpfulneſs, to be expreſſed in all neceſſa-
"ry

's Auth "ry offices, as occasion doth require, that is
s of tin "the thing which Jesus Christ enjoyneth here
e may n "his Disciples, and leads them to in his own
se thin "example, in an *office of love* then in use in
rmine, " *those parts.* The same is to be said of the
bligati "*holy Kiss, Rom.* 16. 16. which was a *temporary*
ine Ins "*occasional token* of *entire love*, which may in
" answer thereunto be expressed by any sober
s made "usage of salutation amongst men to the same
ctised "purpose. But the *things themselves* were not
, whi "instituted for any *continuance*, nor do repre-
gst me "sent any *special grace* of the *new covenant*,
mboli "which is *inseparable* from every *institution* of
e, *wash* "*Gospel Worship.* Common usages or practi-
and t "ses therefore directed, to be used in a *due*
em, bu "*manner*, and unto a *proper end*, where they
prese "are used, make them not institutions of Wor-
anas " ship.]

he ou Well, we have here an acknowledgment,
tinuan not only of *occasional rites*, which he before
nto t called, the *circumstances of moral prudence*; but
e Cou of *symbolical tokens* of *moral duties*, taken out
After h of the *civil customs*, and *usages* of men, without
his gra a *Divine command*, and these mentioned in
id unt Scripture, as practised by *christ* and his *Apo-*
ou? y *stles*; and therefore certainly our *imitation*
y we here is *warrantable*; nay, one would judge
Maste (according to the *principle* we are upon) *ne-*
o wash *cessary*; for if a necessity be at other times
you a argued, even for a *gesture* at the *Sacrament*,
lone to because *Christ* is presumed by them to have
al duty used it, who may dare to vary in any thing,
nd mu where the *example* is more certainly *determi-*
ecessi- *ned*, and the *imitation* possible and easie; *There*

"ry

especially, *where* he tells us, "*I have given*
"*an example, that ye should do as I have*
"*to you?*--- This way of evading the obli
tion of these *symbolical rites* in religion,
saying they were occasioned from the *pre*
civil customs and *usages*, vvill not serve the t
however, in the *later instance* of the *holy*
because that very vvay of *salutation* is as mu
civil custom & *usage now* among us, as *then*;
indeed is it fitting they should alledge an *oc*
sional institution for the *exemption* of their
dience here, vvho vvill not allovv the same
to others, in *other matters*; yea, vvho imp
those things upon others, as *precepts*, bind
the conscience unto *perpetuity*, vvhich vv
at first but *occasional*, and so *temporary insti*
tions; I name particularly, 1. The *office* of
seven Deacons to serve *tables*, vvhereto
they would novv have all Deacons confin
and the Catechist tells us, "If it be not
"we reject an office of Christs appointme
"and grovv weary of the observation of
"institutions of the Gospel. And 2. T
Sunday Collection, occasioned by the urgent
cessities of the *Christians* in *Judea*, and
pointed by St. *Paul* upon that day *weekly*,
save the labour of *gatherings*, when he can
converted by the *catechist* into a *standing la*
["It is ordained, that every first day, the me
"bers of the Church do contribute accordi
"as God enables them, of their substance, f
"the supply of the poor, 1 *Cor.* 16. 2.] An
unto these instances may be superadde
whatsoever else was practised in the *primiti*
Churc

See part 2. chap. 12.

Cat. p. 163

See part 2. chap. 12.

p. 165.

e given urch, under the ſtate of *perſecution*, and be-
I have re Religion was countenanced by *Kings* and
the obli *aws*; wherein yet our exact conformity is as
eligion, alouſly preſſed, as if we continued ſtill in the
the *pre*ry ſame circumſtances. Laſtly, Whereas it
e the t affirmed to be inſeparable "from every in-
he *holy* ſtitution of Goſpel-worſhip, to repreſent
s as muc ſome grace of the New-covenant, which
s *then*; theſe ſymbolical inſtructions do not; I
ge an o ould gladly be reſolved, "Whether *brother-*
f their *ly love* and *charity*, be not ſome grace of the
e ſame *New-covenant*? or, What *ſpecial grace* of the
no imp *New covenant* is repreſented, by ſinging one
s, bind of the *Goſpel-inſtitutions*, hereafter enume-
hich w rated?
ry inſti To draw now towards a concluſion of this
ffice of rgume nt. I have ſo long inſiſted on: Let it be
creto conſid r'd of, how *miſchievous* a *conſequence*
confin he entertainment of this *general principle* muſt
e not needs be, "That nothing may be uſed, or al-
ointme lowed of, in, or about Goſpel-worſhip,
n of t which is not commanded, and inſtituted in
d 2. T the Word of God.
rgent "There can be no obſervance of thoſe ge-
and "neral rules, That all things be done in or-
eekly, der and decency, and unto edification; if
he can "there be no ſuch power lodged in the
ding h "Church, as to determine thoſe outward *cere-*
he me "*monies* and *circumſtantials*, which are no
ccordi "where ſpecified by God himſelf; for either
ance, f "*none at all* will be determined, and ſo we
] An "ſhall be in danger of *Atheiſm* and profane-
eradde "neſs; or *every one* muſt *determine* and *chuſe*
rimiti "for himſelf, and ſo (there being as many
Churc "minds

"minds almoſt as men) we ſhall unavoi
"run into endleſs *Schiſms* and *confuſions*.
truth, the main *queſtion* here is only
"Since God is to have an orderly and de
"ſervice kept up in the world, whether
"vate diſcretion and conſcience, or pu
"authority, is fitteſt to be truſted with
"management of it? and then, In caſe
"that the Governours of the Church, ba
"with the laws of Chriſtian Princes, ſha
"terpoſe in theſe matters *left by God und*
"*mined*; whether it be not a ſin of u
"countable frowardneſs, and diſobedience
"refuſe the doing that, when we are c
"manded by authority, which we might e
"one chuſe to do our ſelves, though we w
"not ſo commanded?--- We are not in
Kingdom to learn, what *miſchiefs* and *d*
ders may be reaſonably expected from a *p*
ciple we have already ſeen, and experimente
diſmal and *deſtructive conſequences* of. A ſh
remembrance may here ſuffice from a *judic*
obſerver; ----"When this gap was once op
"ed, [*What command have you in Scriptu*
"*or what example for this or that?*] *Una Eu*
"*que Notuſque ruunt*----It was like the op
"ing of *Pandora's box*, or the *Trojan horſe*
"if all had been let looſe; *Swarms* of *Secta*
"of all ſorts, broke in, and as the Frogs
"Locuſts in *Egypt* overſpread the face of
"land; nor ſo only, but (as it often happe
"eth) theſe *young ſtriplings* ſoon *out-ſtr*
"their *leaders*, and that upon their *own grou*
"for as *theſe* ſaid to *others*, [What comman

Bp *Sanderſon* Præf. to his Sermons.

r example have you for *kneeling* at the *Com-*
union, for wearing a *Surplice*, for Lord
ishops, for a penn'd *Liturgie*, for keeping
oly dayes, &c.] and there stop'd; so *these* to
hem, [Where are your *Lay-Presbyters*,
our *Classes*, &c. to be found in Scripture?
Where your *Steeple-houses*, your *National*
hurches, your *Tythes* and *mortuaries*, your
fant-sprinklings, nay, your *Meter-Psalms*,
our *two Sacraments*, your observing a *week-*
Sabbath? for so far I find they are gone,
nd how much farther I know not, already;
nd how much farther they will hereafter,
od alone knoweth; for, *erranti nullus ter-*
inus, being thus far out of their way, they
ay vvander everlastingly.----It may be then
ndness, vvhatever they think of it, to stop,
ossible, to turn them, and let them see where
y first mistook.

It is therefore the *last office* propounded in
s *general part* of my discourse, to take a
vv of those several places of Scripture *used*,
ll I say, or *abused*, by the *Catechist* to counte-
ce this *Leading-error*, vvhich I have decla-
the falseness of. Unto that therefore I
oceed.

CHAP.

CHAP. VII.

The common abuse of Holy Scripture, by writers of this way. An explication of certain places of Scripture, brought in, to countenance the fore-going Principle, or some dependant to it, under five heads. Such texts (1) which referr us to the Word of God, our rule, and commend unto us the perfection of it. (2) Which use the negative argument of God's not commanding a thing, as a reproof and condemnation. (3) Which forbid adding to, or taking from the Word of God. (4) Which prohibit the worshipping of God by the commands of men, and will-worship. (5) Which require faith of us, in order to the pleasing of God, and impute the guilt of sin to whatsoever is not of Faith.

AS there is nothing more *usual*, so nothing more *detestable* in the Writers of this way, than horribly to *wrest*, and *dally* with *God's holy oracles*, and quote the Scripture *lamely* and *perversly*, † as the Devil did; and commit the *vice*, which they so often *falsely challenge* others with, and for; namely, the

† *M. Perkins* saith well upon the occasion of the Devils temptations unto Christ, and alledging Scripture in them. "Gods Ministers must hereby be admonished, to be careful in alleging "any text of Scripture, that the same be fit and pertinent: for to wrest "the same from the proper meaning of the H. Ghost, to serve their own "conceit, is the practise of Satan. --Which also may serve for a good ad"vertisement to those that use to heap up manifold allegations of Scrip"ptures---In this affected multiplicity, the abuse of Scripture can hardly "be escaped. *Perk.* Combat betweeen Christ and the Devil. Vol. 3. p. 3

addi

adding unto, or *detracting from*, the Word of God, ſaying, the *Lord hath ſpoken what he hath not*, or the *Lord hath not ſpoken what he hath*. The plaineſt Scriptures are leaſt of all minded, and obſcurer places gloſs'd upon, to patronize their private doctrines, fancies, and imaginations; yea, any *faint alluſion*, or *reſemblance*, will ſerve for an *expreſs warrant*. The *Garment ſpotted with the fleſh* hath been quoted againſt the *urplice*. *Bowing the knee to Baal*, againſt *kneeling* at the *acrament*. The *mark of the beaſt*, againſt the *Croſs*, &c. The *margins* of their books are commonly faced with a multitude of *Scripture-quotations* little or nothing really to the purpoſe, but to make a *fair ſhew*, and deceive the *credulous* and *ſimple*. And ſo it is with our *Catechiſt*, who, to render the number of his quotations more formidable to the *eye*, repeats the ſame oftentimes over again. Some difficulty there will be in marſhalling them into *order*, but I will take what care I can to leave none out, that caſt but the leaſt look or glance this way. I ſhall therefore examin them under the following *Heads*;

1. *Thoſe Scriptures which referr us to the VVord of God, as our rule, and commend unto us the perfection of it.*

John 5.39. "Search the Scriptures, for in "them ye think ye have eternal life, and they "are they which teſtifie of me.

Iſa. 8.20. "To the Law, and to the Teſti-"mony; if they ſpeak not according to this "word it is becauſe there is no light in them.

Luke

Luke 16. 19. (it ſhould be I ſuppoſe ve
29. 31.) "They have *Moſes* and the Prophet
"let them hear them. If they hear not *Mo*
"and the Prophets, neither will they be pe
"ſwaded though one aroſe from the dead.

2 *Tim.* 3. 15, 16, 17. ---"That from a ch
"thou haſt known the holy Scriptures, whi
"are able to make thee wiſe unto ſalvatio
"through faith which is in Chriſt Jeſus. A
"Scripture is given by inſpiration of Go
"and is profitable for doctrine, for repro
"for correction, for inſtruction in righteo
"neſs, that the man of God may be perfe
"throughly furniſhed unto all good works.

1 *Pet.* 1. 19. (it ſhould be 2 Ep.) ---"W
"have alſo a more ſure word of prophe
"whereto ye do well that ye take heed,
"unto a light that ſhineth in a dark place.

Pſalm. 19. 7, 8. 9. "The Law of the Lo
"is perfect, converting the ſoul.--making w
"the ſimple.---

"*Iſa.* 59. 21. ---"My ſpirit which is up
"thee, and my words which I have put in t
"mouth, ſhall not depart out of thy mou
"nor out of the mouth of thy ſeed, nor o
"of the mouth of thy ſeeds ſeed, ſaith t
"Lord, from henceforth, and for ever.--

This laſt is *God's covenant*, to continue h
Spirit in conjunction with his *words*, throug
out all ages, in his *Church*; And not to b
ſtow a particular reflection upon the *reſt*, th
genuine reſult of theſe Texts, is no more th
what all *Proteſtants* agree in, "That we a
"obliged to attend with reverence unto th

"H. Scr

" H. Scripture, in whatsoever it speaks; That " we are diligently to read and peruse it to that " purpose; and, That it is our onely, and per- " fect rule, in all the matters of faith and good " life, necessary to our salvation; which is the " great end for which the Scripture was given " unto us: That nothing is to be received as " an Article of Divine Faith, or Law, in it self, " binding the conscience, which is not accor- " ding to the written Word, and from thence " to be derived.---- But then it cannot from " *hence* be groundedly inferr'd, " That we " must have express warrant out of the Scri- " pture for every thing which we either be- " lieve or do, or in those circumstantials, which " are not any where thereby determined, " farther than the prescribing of some *general* " *rules* of *piety* and *prudence*, whereby our Go- " vernours ought to determine them, and en- " joyning *obedience* to all that are placed un- " der them to their *good orders* agreeable there- " unto.

2. Those *Scriptures* which use the *negative argument*, of God's *not commanding* a thing, as a *reproof*, and *condemnation* of it.

Jerem. 7. 27. (it should be *v.* 21 22, and 23.) " Thus saith the Lord, Put your burnt-offer- " ings unto your sacrifices, and eat flesh; (*i.e.* Eat of those offerings which were to be *wholly consumed*, no less than of other sacrifices. *Levit.* 1.) " for I spake not unto your fathers, " nor commanded them in the day that I " brought them out of the land of *Egypt*, " concerning burnt-offerings or sacrifices, but

"this commanded I them, saying, Obey m
"voice

H. Grot. in loc. & Annot. in L. 4. & Rel. Christ.

If *that* be true, which some *ground* upo *this place*, *viz.* That God issued forth no *com mand* of *sacrifices*, till after their *worshipp* the *Golden Calf*; they were *warranted* only b *custom*, arising from a *voluntary devotion*: th we have gained so many *fresh instances*, to added unto those *before alledged* against t general principle now examined; but I w not lean any thing to that supposition. It see rather, that *Sacrifices* were *before that* req red, "The Israelites begg'd liberty to go "to sacrifice, by Divine directions, and *Pha "oh* gave it them; and God commanded the "*crifice* of the *Paschal Lamb*, *Exod.* 3. 18. 8. 8. and 12, 13. The meaning then of God, the Prophet here, may be only *this*, That G preferr'd *obedience* before *sacrifice*, (as is el where declared, 1 *Sam.* 15. 22.) and manifest as much, when he gave the *Law* at *Mount nai*, requiring *moral observances* audibly fr them, without the mention of *burnt-sacrifi* the prescriptions whereof *Moses* afterwa himself received; and so the *negative* hath o ly a *comparative force* in it; *I spake not*, n *commanded* concerning *Burnt-offerings*, a not so much, not in comparison with, O *my voice*; as it is both said, and explained, the Prophet *Hosea*, "I desired *mercy*, and n "*sacrifice*, and the *knowledge* of God mo "than *burnt-offerings*. Thus, there are t *more weighty*, and *considerable things* of God Law, and those of a *lesser size*; the one suc

See Deut. 4. 12, 13, 14.

Hosea 6. 6.

St. Matt. 23. 23.

as ought chiefly, and especially to be *done*, and yet the other too not to be left *undone*.

—Others *gloss* on the words, that God did not command *sacrifice* from them in such a *manner*, and with such *evil dispositions*, as they brought it. And this is certainly the meaning of that expostulation in the first of *Isaiah*, *Who hath required these things at your hands?* from whence too some of our *Catechist*'s way have taught, "That nothing is to be done, but "what God requireth. Whereas it is evidently the design of that place, Not to disclaim the *Act* spoken of, but the *Actors*, in their manner of *performance*; and the *emphasis* lies not upon these things, which were plainly *matters* of *Divine appointment*, but upon, *your hands*. Who hath required these things at *your hands?* even *your hands that are full of blood*, verse 15. The scope of the place is not to disown the *things themselves*, the *worship* given, but the corruption of the *worshippers*, as it is elsewhere said, "The sacrifice of the wicked is "an abomination to the Lord, *Prov.* 15.8. Isa. 1. 12.

Let us then see if the other places that belong to this head, have more in them for our conviction.

Jer. 7.31. "They have built the high pla-"ces of Tophet, to burn their sons and their "daughters in the fire, which I commanded "them not, neither came it into my heart." And again,

Jer. 19.5. "They have built the high pla-"ces of Baal, to burn their sons with fire for "burnt-offerings unto Baal, which I com-

"manded not, nor ſpake it, neither came it
"into my mind.

The meaning of theſe *phraſes* here uſed, is queſtionleſs this [*which I forbad them*]: for the matter ſpoken of, is *an abomination* expreſly forbidden by God, *Levit.* 18. 21. And the ſame anſwer belongs to two other Texts.

Deut. 17. 3. Where the Idolater is thus deſcribed; --- "Who hath gone and ſerved other "Gods, and worſhipped them, either the Sun "or Moon, or any of the hoſt of Heaven "which I have not commanded. *i. e.* manifeſtly *which I have forbidden*, Exod. 20. 4. So,

Levit. 10. 1. 'Tis the accuſation of *Nadab* and *Abihu*, that "They offered ſtrange fire "before the Lord, which he commanded them "not. *i. e.* which he had forbidden them; having commanded them to uſe the *fire* upon the *Altar*, which, to that very purpoſe was to be *kept burning*, and not to be *put out*, *Levit.* 6. 7, 8. --- 6. 12, 13. --- 16. 12. God therefore having appointed his *own fire*, the uſing of any *other* in the room of it, could be no other than a *violation* of his *appointment*. --- In all theſe places then, there is a *figure* of *ſpeech*, which the *Rhetoricians* call μείωσιν a *diminution*, whereby the *greater* is expreſs'd by the *leſs*, and more is to be *underſtood* than is *ſpoken*. But what do all theſe ſignifie to the condemning of thoſe *ceremonies* and *circumſtances* which God hath neither *forbidden*, nor *commanded*, but left *free* to his Church, for to *enjoyn* particular perſons to make *uſe* of?

3. Thoſe

3. Thoſe *Scriptures* which forbid the *adding unto*, or *taking from*, the Word of God.

Deut. 4. 2. "Ye ſhall not add to the word "which I command you, neither ſhall you di-"miniſh ought from it; that ye may keep the "commandments of the Lord your God, "which I command you.

Deut. 12. 32. "What thing ſoever I com-"mand you, obſerve to do it, thou ſhalt not "add thereto, nor diminiſh from it.

Joſh. 1. 7. "Be ſtrong, and very couragi-"ous, that thou mayeſt obſerve to do accor-"ding to all the law which *Moſes* my ſer-"vant commanded thee; turn not from it to "the right hand, or to the left, that thou may'ſt "proſper, whitherſoever thou goeſt. And to the ſame effect, *Joſh.* 23. 6, 8.

Prov. 30. 6. "Add thou not to his word, "leſt he reproove thee, and thou be found a "lyar.

Revel. 22. 18, 19. "I teſtifie unto every "man that heareth the words of the Prophe-"ſie of this book; if any man ſhall add unto "theſe things, God ſhall add unto him the "plagues that are written in this book; and "if any man ſhall take away from the words "of the book of this propheſie, God ſhall take "away his part out of the book of life.

The Reader needs only to be call'd upon, to obſerve well, What it is to *add unto*, or *diminiſh from, God's Word.* It is no other than This; to ſay, the *Lord hath ſpoken* what he *hath not ſpoken*, or, the *Lord hath not ſpoken* what he *hath ſpoken*. It is to give God the

Lye, as *Solomon* intimates.--- *Add* thou not to his Word, leſt thou be *found a lyar*.--- To *take* from *Gods Word*, is like *clipping* of the *King's coyne*. To *add* to it, is like ſetting the *King's ſtamp* on *baſe metal*; both crimes of an *heinous nature*. Thus the *falſe Prophets* are taxed, for *prophecying lyes* in *God's name*, and prefacing, *Thus ſaith the Lord*, to their own *dreams*, and the *deceit* of their own *hearts*, Jer. 23.

Now, *Lay the ſaddle on the right horſe*. Wherein do *we add* any thing to *Gods word*, or *take* any thing from it? Wherein do we *deny* any thing which it *affirms*, or *affirm* any thing of it, which *it denyes*? Let all of the *Catechiſts* perſwaſion enter ſeriouſly into themſelves, and examine impartially, Whether *they* are not *more truly guilty* of this *crying ſin*, when they boldly *add*, and hold forth their *own ſenſe*, and *explication of Scripture*, as the *pure word of God*: when they impoſe *burthens* on the *conſcience* of men, which *God hath not impoſed*; by making that *unlawful* to practiſe for *conſcience-ſake* towards God, which God hath *no where forbidden*; or *that neceſſary*, for *conſcience ſake*, to be performed, which God hath *not required*. It is hard to find more *notorious impoſers* in this kind, than they are. Witneſs thoſe *novel* traditions of theirs *added* unto the Word of God.

True it is, concerning the word of God, whether it be by miſconſtruction of the ſenſe, or by falſification of the words wittingly to endeavour that any thing may ſeem Divine which is not, or any thing not ſeem, which is, were plainly to abuſe, and even to falſifie Divine Evidence,

which injury offer'd but unto men, is moſt worthily counted heinous. Which point I wiſh they did well obſerve, with whom nothing is more familiar, than to plead, in theſe cauſes, the Law of God, the Word of the Lord, who, notwithſtanding, when they come to alledge what Word and Law they mean, quote continually Eye-ſpeeches, in ſome hiſtorical narration or other, and urge them, as if written in moſt exact form of Law.--- *Hooker* l. 3. Eccleſ Pol.

Kneel

Kneel not, when commanded by authority, but ſtand or ſit; wear no *linnen garment*, *cap*, or *tippet*; no *caſſock* and *girdle*, but a *cloke*, or *coat*, or *jerkin*, like to other Trades-men.

Uſe not the *ſign* of the *Croſs*, though it really import no more than the word *croſs* ſpoken doth, that only affecting the *eye*, as the other doth the *ear*, yet uſe it not, for God will be *offended* with you, if you ſo do.

Teach not your children *forms of Prayer*, &c.

Let it be conſidered, if this be not *adding abominably* to the *word of God*, to *condemn any* Church, much more, *many* Churches, as "repudiated, or divorced from God, for en- Cat. p. 87.
"joyning the practiſe of certain circumſtan-
"ces relating to the outward worſhip of God,
"without any opinion of the neceſſity or Di-
"vine authority of the things themſelves en-
"joyned; ſuch circumſtances, as if they were not enjoyned, every private Chriſtian might, for himſelf, determine. To make *this* the *mark* of the *Beaſt*, the *character* of the *whore*, &c. Yea, Is it not *adding* to the *word of God*, to referr all thoſe Texts to the *worſhip of God*, which ſpeak of his *word*?

But now to evince, that theſe Texts, do not forbid all kinds of *additions* to the word of God, otherwiſe, then as hath been explained; and that therefore the diſtinction of *corrupting*, and *preſerving additions*, is not ſo *Popiſh*, but that every good *Proteſtant* may ſafely admit it, and that it is utterly *falſe*, which the Catechiſt aſſerts, *That every addition, of what ſort*

soever, is a corruption, because an *addition*. will mention briefly some *lawful additi* that are not here *forbidden*, lawful additions mean still, not as *parts* of the *word of God*, b as *preservatives* of the *text*, or *meaning*, *observation* of it. Such then are *additions*,

See Dr. *Burges's* answer to the reply made to Bp. *Morton's* general defence. p. 136, &c.

1. Which *preserve* the *text*, as *divers rea ings, marginal notes*, the *Jewish Massoreth*.

2. Which *preserve* the *sense*, as *interlinea glosses, marginal references, commentaries*. An

3dly. Which *preserve* the *observation* of t Scripture, as the *building*, and ordering *Syn gogues* for the reading of it, the *dividing* it i to certain *sections* for every *Sabbath*, the *or nation* of *holy Feasts* and *Fasts* upon occ sion, *&c.*

These are *additions*, for the better *keep* of *God's word* onely, and so not forbidden these texts of Sacred Writ; which call us un the *custody* and *observance* of it, as it is deliver to us.

4. Those Scriptures which prohibit t *worshipping of God* by the commands of *me* and *Will-worship*.

Isa. 29.13. "Their fear towards me, "taught by the precepts of men. Which is gain referr'd to by Christ.

Matt. 15.19. --- "In vain do they wor "ship me, teaching for Doctrines the com "mandments of men.

The thing charged in these words, is, "The "esteeming of those things which men only "have deliver'd, to be a real worshipping of "God, *i. e.* the equalling of mere humane "ordi-

ion. " ordinances with Divine commandments;
ddition " yea, " the preferring of the commands of men
ions " to thoſe of God's. For, our B. Saviour
od, had before accuſed them, for " tranſgreſſing
ng, " the command of God by their tradition, and
ns, making " the command of God of none ef-
s re- " fect, by their tradition, *ver.* 3. and *ver.* 6.--
eth. The Prophet *Iſaiah* ſpeaks of Ordinances ex-
lines preſly *contrary* to God's *commands*, *ſtagger-*
An *ing drunkenneſs*, ver. 9. that is, probably, *Ido-*
of t *latry*; and it may be, there was conſequent to
Syn that, " the making of certain humane inventi-
it i " ons, in themſelves a neceſſary, and accepta-
e or " ble worſhip of God, and putting them in
oc " the room of that worſhip that God had
" commanded.--- And our Saviour applyes it
eep to the *Jews*, who placed the *worſhip of God* in
len their own *traditions*, that is, they reputed the
s uninventions of men *ſuch things*, as of, and for
iver themſelves, were pleaſing to God, and obli-
ging to their conſcience, and ſuch as if left
it undone, brought them no leſs under the guilt
f ne of ſin, than the tranſgreſſing of Gods com-
mand. They placed, I ſay, a *worſhip of God*,
ne, in their *traditions*, and made *God's commands*
is void, and of none effect, *by them*, & give way
unto them. They thought that the very *crea-*
wor *tures* of God would *defile* them, if *eaten* with
com *unwaſhen hands*; yea, ſay ſome of their *Rab-*
bins, as much as lying with an harlot.--- That
" The this was our Saviour's purpoſe, is plainly ſet
only down in the Goſpel of St. *Mark*, chap. 7. St. Mark 7.
ng of 6, 7, 8, 9.--- " Well hath *Iſaias* propheſied of 6, 7, 8, 9.
mane " you hypocrites, as it is written, This people
ordi- " ho-

"honoureth me with their lips, but their he
"is far from me; howbeit, in vain do th
"worſhip me, teaching for doctrines the
"ditions, (or injunctions) of men; for, l
"ing aſide the commandement of God,
"hold the tradition of men, as the waſhing
"pots and cups, and many other ſuch
"things ye do. And he ſaid unto them;
"well ye reject the commandment of G
"that ye may keep your own tradition.---
if he had ſaid, "Is not this fair worſhip
"ſerving of God, to reject his prime c
"mands, of inward purity, and moral righ
"ouſneſs, the moſt conſiderable parts of r
"gion; and act directly contrary to them,
"ſatisfie, and content your ſelves with ſo
"external performances, not at all comma
"ed by God, but by your ſelves, or y
"*Rabbins.*

Dr. *Hamm* pract. Cat. p. 203.

"Teaching for Doctrines the injunctions
"traditions of men, is, The affirming, that ſ
"and ſuch things are the pleaſure, comma
"or will of God, which, to affirm, is
"ſame crime, as for any ſubject to put
"King's Broad Seal to his own Deed.--- I
word, "to pretend a tradition of the *Jews*,
"be a law of God's enacting, or to ſet it
"againſt, or in lieu of any known Law
"God's, is the crime noted by that phraſe, a
"nothing elſe, but what bears ſome analog
"with that.

But then, How can we be challenged as *worſhipping God in vain*, in thoſe uſages, where by, of themſelves, we pretend not at all to

ſhip him? or to teach for *doctrines* the *inventions of men*, who affirm them not to be *Divine authority*; nor yet uſe them to the *supplanting* any thing of *God's appointment*, but only in *ſubordination* to, and for the *decent*, and *orderly obſervance* of his *inſtitutions*? By this therefore it appears alſo, how vainly we are challenged with *Will-worſhip*. But let us ſee the place.

Coloſſ. 2. 20, 21, 22, 23. "Wherefore, if ye be dead with Chriſt, from the rudiments of the world; why, as though living in the world, are ye ſubject to ordinances? (Touch not, taſte not, handle not, which are to periſh with the uſing) after the commandments and doctrines of men: Which things indeed have a ſhew of wiſdom in will-worſhip, and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

It cannot ſcape our notice here, that the Apoſtle placeth the *ſhew* of *wiſdom* in *will-worſhip*, as in *humility* and *auſterity*, and therefore deſigned to reflect no more *diſgrace* upon that *word*, than upon the *other*. And indeed, the caſe is clear, that there were *free-will-offerings* among the *Jews*, which were not the *leſs*, but the *more acceptable*, for being *voluntary*. And it hath before been proved, by an induction of many particulars, that there were ſundry *uſages* appertaining to *Religion*, among them, which yet were not upon that account, *rejected* by, or *diſpleaſing* unto God.--- The *genuine account* of theſe words of St. *Paul*, with ſome *emendation* of the *tranſlation*, is well com-

comprized by the Reverend, and Learned *Hammond*, in this enſuing Paraphraſe.

Dr. *Ham.* Paraphr. ["If therefore ye have received the Chriſtian *Faith*, and, as ye ought to do, make "that *uſe* of the *death* of Chriſt, as to forſake all other *doctrines* and *practiſes*, to receive *his*, and ſo to look upon the *rites* "of the *Jews*, and the *Philoſophy* of the *Gentiles* "as *aboliſhed*, and out-dated, by reaſon of "*doctrine* of *Chriſtianity*; why do you (*vilely*) ſubject your ſelves to ſuch *abſtinencies*, as either out of the *Heathen*, or Jewiſh "*practiſes*, are brought in among you (ſuch "are thoſe of *abſtaining* from *marriages*, "ſome ſorts of *meat*, as utterly *unlawful*, "which, though they might be lawfully enough "abſtained from, as *indifferent things*, yet where "they are taught, and believed to be *deteſtable* "*things*, and utterly *unlawful*, by that abſtinence "tend to the bringing of all *unnatural*, "*horrible villanies* among you) why, I ſay, "do you ſubject your ſelves to ſuch *abſtinences* "as precepts, and *doctrines* of men, contrary to "that *liberty* which Chriſt hath *purchaſed* for "us, and thoſe *doctrines* of *inward purity* "which he hath taught us: which obſervances "are indeed ſet off with ſome *ſpecious* ſhews, "*ſhews*, as that they are *voluntary ſervices*, "*free-will-offerings* to God, that there is great "*humility in them*, (as in that of *worſhipping* "*angels*, ver. 18.); "That they are a great "*ſterity* to, and *puniſhing* of the *body*; that "they are quite *contrary* to the placing any "*honour* in the ſatisfying of the *fleſh*, though

Μὴ ἅψῃ, μὴ γεύσῃ, μὴ θίγῃς.

πρὸς ἀπόλαυσιν τῆς σαρκός.

t be by *conjugal enjoyments*, but all these are
ut *specious*, not *real services*, have nothing of
rue *worship* in them.]

Now, if the Reader desire a fuller satisfacti-
about this *Paraphrase*, he may consult
excellent *notes* of that *judicious author*
that Chapter, too long to be here in-
rted.

In short, Take we the word *will-worship*,
it is commonly used to express *superstition*
; he that will, to any purpose, fasten the
arge upon us, must declare and evidence,
hat we father some humane traditions and
rdinances upon God, or make them neces-
ary to be observed as Divine, and in order
nto Salvation, which will be task enough.

5. Those Scriptures which require *faith* of
in order to the *pleasing of God*, and impute
guilt of *sin* to whatsoever is not of *faith*.
Hebr. 11. 6. "Without faith it is impossible
o please God.
"*Rom.* 14. 23. ---"For whatsoever is not of
aith, is sin.

Now, how palpably these *texts* are *mis-ap-*
ed, to evince the necessity of such a *faith*,
hath for every *action*, and *circumstance*, some
written word of God to *rest* and *rely* upon, will
undantly appear by a *transient view* of
hem. For,

First, the *faith* required by the Author to the
Hebrews, without which it is impossible to please
God, is described by him in the very same
erse, ---"For he that cometh unto God, must
believe that he is, and that he is a rewarder

"of

"of them that diligently ſeek him. Two
undeniably of *natural*, and *rational belief*,
there been no Scripture vvritten. And,

Secondly, It is evident by the *context*,
the Apoſtle to the *Romans* ſpeaks not of a
related only to the *word of* God, but he m
by *faith* any good perſwaſion of the *lawf*
of the *act*, whether by *reaſon* or *Scripture*-
ſwaſion, oppoſed to *doubting*. We need
no farther than the ſame Chapter, for a co
Rom. 14. 2. mation of this. At the 2. verſe, "One b
"veth that he may eat all things, that is,
verily perſwaded in his conſcience, that he
as lawfully eat *fleſh* as *herbs*, any one kin
meat, as any other; he maketh no *doubt*
Ver. 14. Again, verſe 14. "I know, and am perſwa
"that there is nothing unclean of it ſelf
is, I ſtedfaſtly *believe*, it is a moſt certain
Ver. 22. undoubted truth. Again, verſ. 22. "Haſt
"faith? have it to thy ſelf before God;
is, Art thou in thy *conſcience* perſwaded,
thou mayeſt lawfully partake any of the
creatures of God, let that *perſwaſion* ſu
thee, for the approving of thine own he
the ſight of God, but *trouble* not the *Ch*
nor *offend* thy *weaker brother*, by a need
and unſeaſonable oſtentation of that thy *k*
Ver. 23. *ledge*. And then laſtly, in this 23. verſe,
"that doubteth, is damned if he eat, becau
"eateth not of *faith*, that is, he that is not
perſwaded in his *own mind*, that it is lawfu
him to eat ſome kinds of *meats*, (as nam
ſwines-fleſh, and *bloodings*); and yet is dr
againſt his *own judgment*, to eat thereof,

cause he seeth others so to do, or because he would be loath to undergo the *taunts* and *jeers* of *scorners*, or out of any other poor respect) such a man is cast and *condemned* by the *judgment* of his own heart, as a *transgressour*, because he adventureth to do that, which he doth not *believe* to be *lawful*. And then the Apostle (proceeding *ab hypothesi ad thesin*) immediately reduceth that *particular* case into a *general* rule, in these words; "For whatsoever is not of Faith, is Sin; by the process of which his discourse, it appears, that by *faith*, no other thing is here meant, than such a *perswasion* of the mind and conscience, as we have now declared, and that the true purport and intent of these words, is but *thus much* in effect;

Quod dubitas, ne feceris. *Cicero.*

Whosoever shall enterprize the doing of any thing, which he verily *believeth* to be *unlawful*, or, at least wise, is not *reasonably well perswaded* of the *lawfulness* of it, (let the thing be otherwise, and in it self what it can be, *lawful*, or *unlawful*, *indifferent*, or *necessary*, *convenient*, or *inconvenient*, it matteretb not) to *him* it is *sin* howsoever.

See Bp. *Sanderson's* excellent Sermon on this Text. pag. 82. 83. See also Dr. *Jackson*, l. 2. ch. 7.

And yet farther, were it granted, that the *faith* required to legitimate our actions, must necessarily have some place of Scripture to build it self upon; it ought to be remembred, That *this faith* may derive its assurance from *general rules* there laid down, as well as any *particular commands*; and there is hardly a case in reference unto *practise*, which that of St. *Paul* to the *Philippians* extends not unto, *Phil.* 4. 8.

Where

"of them that diligently ſeek him. Two
undeniably of *natural*, and *rational* belief,
there been no Scripture vvritten. And,

Secondly, It is evident by the *context*,
the Apoſtle to the *Romans* ſpeaks not of a
related only to the *word of God*, but he m
by *faith* any good perſwaſion of the *lawf*
of the *act*, whether by *reaſon* or *Scripture*
ſwaſion, oppoſed to *doubting*. We need
no farther than the ſame Chapter, for a co
Rom. 14. 2. mation of this. At the 2. verſe, "One b
"veth that he may eat all things, that is,
verily perſwaded in his conſcience, that he
as lawfully eat *fleſh* as *herbs*, any one ki
meat, as any other; he maketh no *doubt*
ver. 14. Again, verſe 14. "I know, and am perſw
"that there is nothing unclean of it ſelf
is, I ſtedfaſtly *believe*, it is a moſt certain
ver. 22. undoubted truth. Again, verſ. 22. "Haſt
"faith? have it to thy ſelf before God;
is, Art thou in thy *conſcience* perſwaded,
thou mayeſt lawfully partake any of the
creatures of God, let that *perſwaſion* b
thee, for the approving of thine own he
the ſight of God, but *trouble* not the *Ch*
nor *offend* thy *weaker brother*, by a nee
and unſeaſonable oſtentation of that thy
ver. 23. *ledge*. And then laſtly, in this 23. verſe,
"that doubteth, is damned if he eat, becau
"eateth not of *faith*, that is, he that is not
perſwaded in his *own mind*, that it is lawfu
him to eat ſome kinds of *meats*, (as nam
ſwines-fleſh, and *bloodings*); and yet is dr
againſt his *own judgment*, to eat thereof,

cauſe he ſeeth others ſo to do, or becauſe he would be loath to undergo the *taunts* and *jeers* of *ſcorners*, or out of any other poor reſpect) ſuch a man is caſt and *condemned* by the *judgment* of his own heart, as a *tranſgreſſour*, becauſe he adventureth to do that, which he doth not *believe* to be *lawful*. And then the Apoſtle (proceeding *ab hypotheſi ad theſin*) immediately reduceth that *particular* caſe into a *general* rule, in theſe words; "For whatſoever is not of Faith, is Sin; by the proceſs of which his diſcourſe, it appears, that by *Faith*, no other thing is here meant, than ſuch a *perſwaſion* of the mind and conſcience, as we have now declared, and that the true purport and intent of theſe words, is but *thus much* in effect;

Quod dubitas, ne feceris. Cicero.

Whoſoever ſhall enterprize the doing of any thing, which he verily *believeth* to be *unlawful*, or, at leaſt wiſe, is not *reaſonably well perſwaded* of the *lawfulneſs* of it, (let the thing be otherwiſe, and in it ſelf what it can be, *lawful*, or *unlawful*, *indifferent*, or *neceſſary*, *convenient*, or *inconvenient*, it mattereth not) to *him* it is *ſin* howſoever.

See Bp. Sanderſon's excellent Sermon on this Text. pag. 81, 82. See alſo Dr. Jackſon, l. 2. ch. 7.

And yet farther, were it granted, that the *Faith* required to legitimate our actions, muſt neceſſarily have ſome place of Scripture to build it ſelf upon; it ought to be remembred, That *this faith* may derive its aſſurance from *general rules* there laid down, as well as any *particular commands*; and there is hardly a caſe in reference into *practiſe*, which that of St. *Paul* to the *Philippians* extends not unto, *Phil.* 4. 8.

Where

Where yet he leaves the *particulars* as m Pa
ters to be approved and *judged* of by the
ſelves, according to that capacity and und
ſtanding, which, as *men*, God had endow
them with, and all that *exhortation* of his
plainly a reference to the chief rules of r
reaſon, to guide their *choice* and *actions* by.

CHAP. VIII.

Other Texts of Scripture examined, under
ven heads more. viz. (6) *which deſc*
Chriſt's faithfulneſs compared with Mo 6.
and point unto him as the one, and only,
Lord of his houſe the Church. (7) *w*
command us to hear, and obey Chriſt, u an
the greateſt penalty. Wherein alſo Chriſt L
joyns his Diſciples, to teach all his comma "
ments, and wherein others are comman "
or exhorted to obey them, or commended "
examples of a diligent and exact obedie "
(8) *which relate to the pattern given in* "
Mount to Moſes, *and the other in Viſio* "
Ezekiel. (9) *Which point us to the ſpi* t
tual worſhip required by God under the C
ſpel. (10) *The ſecond commandment, f* P
to forbid us the making to our ſelves a J
thing in the worſhip of God, to add unto t
appointments. (11) *Which are ſaid to ſpe*
of the Apoſtacy of the Church prophetica f
under the name of fornication, and whor I
dom

dome, and of the innocency of those that keep themselves undefiled therewith. Lastly, Which are alledged as instances of severity, against persons, who, by ignorance, neglect, or regardlesness, have miscarried, in not observing exactly God's will and appointment, in, and about, his worship. Particularly, Nadab *and* Abihu. Corah, Dathan, *and* Abiram. *The Sons of* Ely. Uzzah, *whom the Catechist saith, against the Scripture-Text, to have sinn'd, in putting the Ark into a* Cart, *when he should have born it on his shoulders.* Uzziah's *offering incense.* 1 Cor. 11. 30. Hebr. 10. 25, 26, 27, 28, 29.

6. THose Scriptures which describe Christ's *faithfulness*, compared with *Moses*, and point unto him, as the one Law-giver, and Lord of his house.

Hebr. 3. 5, 6. — "*Moses* verily was faithful in "all his house, as a servant, for a testimony of "those things which were to be spoken. But "Christ, as a son, over his own house, whose "house are we, if we hold fast the confi-"dence, *&c.*

The *usual inference* made from hence, is, that, as *Moses* did appoint the very *rituals* appertaining unto God's worship among the *Jews*; so did *Christ*, in like manner, prescribe unto his *Church*; otherwise, he is not *faithful* as *Moses*.

But here it is not considered, that there were several *circumstances*, not determined by the law of *Moses*, and *many particulars* under that

law, of *Divine acceptance*, though of *human institution*, as hath been declared.

And then, secondly, the Apostle's *compa* between *Christ* and *Moses*, is wofully *mis-sh pen*. He that will see how *faithful* the *one*, the *other* was, must compare the things whi they *both* did, unto the *charge* which G gave each of them; for *fidelity is the righte execution of a charge received*; --- *faithful him that appointed him*, ver. 2. The Apost in making comparison between our Savi and *Moses*, attributeth *faithfulness* unto *bo* and maketh this *difference* between them, *M ses in*, but Christ *over* the house of God: *M ses* in that house, which was *his*, by charge commission; though to govern it, yet to vern it as a *servant*; but Christ, over his ho as being his *own entire possession*. Our L and Saviour doth make protestation, "I h "given unto them the words which thou "vest me. *Faithful* then he was, and conce ed not any part of his *Father's will*. But w this *revealed will* of the Father is, we must take from our *own conjectures*, but by *inspect* into it, nor may we *add* thereunto, lest be found *lyars*.

See *Hooker* Eccles. Pol. L. 3. S. 11.

S. John 17.

John 13. 13. "Ye call me Master, and Lo "and ye say well, for so I am.

Malach. 1. 6. "If I be a Master, where "my fear?

James 4. 12. "There is one Law-give "who is able to save and destroy; Who art tho "that judgest another?

These are matters *universally* acknowledge

that *Christ*, being the *Lord*, *Master*, and *Law-giver* of his *Church*, ought to be *feared*, and *reverenced*, as such, and to have all his *laws* and *commands* observed. There is no *doubt* moved of *this*. But we are not satisfied, that all those are *Christ's laws*, which some men would *impose* upon us under *that title*. Nor doth the acknowledgment that *Christ* is the *one*, and *only* supreme *Law-giver* of the *Church*, the giver of *laws* which bind the *conscience* in themselves, by which *laws* he will also *judge* them to their *eternal state*; the only Law-giver, *able to save and to destroy*, as St. *James* describes him; this *acknowledgment*, I say, doth not hinder, but that there may be certain *Law-givers* under Christ, and *commissioned* by him, for the *outward ordering* of his *worship*, whose *laws* do *bind* the *conscience* too, but not *immediately*; *i.e.* in, and of *themselves*, but by vertue of *Christ's law*, that requireth *obedience* for *conscience-sake*, to the authority ordained by him.

Vide *Gret.* de imper. Sum. potest. cap. 4. S. 5. pulchrè distinguentem de actionibus Christi, Terminalibus & mediis.

7. Those Scriptures, which command us to *hear*, and *obey* Christ, under the greatest *penalty*.

Matt. 17. 5. "This is my beloved Son, hear "ye him.

Act. 3. 23. --- "Every soul which will not "hear that Prophet, shall be destroyed from "among the people.

Hebr. 12. 25. "See ye refuse not him that "speaketh; for if they escaped not, who re-"fused him that spake on earth, much more

"shall not we escape, if we turn away from
"that speaketh from heaven.

Now, there is no *question* moved, Whe
Christ be not to be *heard* and *obeyed* in
he *speaks*, but only, Whether he hath, in
or the *other matter of circumstance* and
particularly spoken any thing by way o
termination; for the resolution of which
course must be had to the *records* of wh
hath spoken, and by them we must be
ed. Under this head therefore, may b
ranked,

Those Texts of Scripture, wherein
enjoynes his Disciples, to *teach* all his
mands, and wherein others are *commande*
exhorted to *obey* them, or *commended*, as
ples of a diligent *observance* of them.

Matt. 28. 20. ---"Teaching them to
"serve all things, whatsoever I have
"manded you. This is often urged by th
techist. But the point of doubt is not,
ther the *Apostles* were bound to *teach*,
did *teach* the observance of *all things* by
commanded; but this only, Whether
did *particularly command* all that his Ch
was to *observe*, in the very *circumstantia*
his *outward worship*. The Scriptures then
call for *obedience* unto God's *command*
commend that *obedience*, referr nothing to
matter, till it be manifest, that we have
and such *commands*, whereto our *obedien*
required. It will therefore suffice, barely to
cite them. The *Scripture-commands* for
dience,

Deut. 13. 4. "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and cleave unto him.

Deut. 30. 2. 8. 20. "Thou shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul.--

1 *Chron.* 16. 13. (it should be, I suppose, verse,) "Be ye alwayes mindful of his covenant, the vvord vvhich he commanded to a thousand generations.

John 14, 15, 21, 23. "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me.---If any man love me, he will keep words.--

Chap. 15. 14. "Ye are my friends, if ye do whatsoever I command you.

Chap. 8. 31. ---"If ye continue in my word, then are ye my disciples indeed.

1 Ep. *John*, 2. 3, 4. "Hereby we know that we know him, if we keep his commandments.---

Luke 9. 26. ---"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed.---

Commendable Examples of obedience.

Exod. 24. 3. "*Moses* came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said, will we do.

Deut. 26. 17. "Thou hast avouched the

"Lord this day to be thy God, and to w
"in his wayes, and to keep his statutes, an
"commandments, and his judgments, an
"hearken unto his voice.

Gen. 18.19. "I know him (*Abraham*)
"that he will command his children, an
"houshold after him, and they shall
"the way of the Lord, to do justice and
"ment.--- No question too but *Abra*
children and servants were more *obedient*
commands, in the matters of *God's worshi*
service, than those of the *separation* are
rally observed to be, who withdraw
Family-devotion, &c.---

1 *Cor.* 11.23. "I received of the Lord
"which also I deliver'd unto you.---
part of the *Apostle's faithfulness* to delive
ordinance to the *church*, which he had
ved *as such*, from the Lord; and what
is deliver'd to the Church, under that *no*
a *Divine ordinance* and *institution*, ough
to be so *received* from the Lord. This
stle's *practise* then, deserves *imitation*;
this especially, that he very carefully d
guisheth his *own counsels* and *advice*, fro
Divine commands.--- "I speak this by pe
"sion, and not of commandment. -- Unt
"married, I command, yet not I, bu
"Lord.-- But to the rest speak I, not the L
"Concerning virgins, I have no comm
"ment of the Lord, yet I give my judg
"as one that have obtained mercy of the L
"to be faithful. I suppose therefore, th
"is good for the present distress.--- She is

So again, in the Articles of Christian Faith.--- "I "deliver'd "that which "I also re- "ceived,

1 *Cor.* 15.3,4.

1 *Cor.* 6. 7.

1 *Cor.* 12,25,26.

"pier, if she so abide, after my judgment,--- And this *Apostolical practise*, is a sufficient *evidence*, that some things may be *advised* and *practised* in the *Church*, without the *authority* of any special *command* from God.

8. Those Scriptures, which relate to the *pattern* given in the *Mount* to *Moses*, and the other to *Ezekiel*.

Exod. 25. 40.-- "Look that thou make them "after the Pattern, which was shewed thee "in the Mount.

Ezek. 43. 10, 11. "Thou son of man, shew "the House to the house of Israel, that they "may be ashamed of their iniquities, and let "them measure the pattern, and if they be a-"shamed of all that they have done, shew them "the form of the House, and the fashion "thereof, and the goings out thereof, and the "comings in thereof, and all the ordinances "thereof, and all the forms thereof, and all the "laws thereof, and write it in their sight, that "they may keep the whole form thereof, "and all the ordinances thereof, and do "them.

One would guess, by these *allegations*, the *Catechist* and his Brethren were far from being avowed *enemies* to *settled forms of worship*.-- But that these are *allusions* only, which they are accustomed to cant with.--

The former Text relates to the *Tabernacle*, which God appointed *Moses* to make, with the *appurtenances* thereof, *Act.* 7. 44. The later is not so easily resolved upon amongst *Interpreters*, what *Temple* it was to be *referr'd* unto.

Grot. in Ezek. cap. 40. 2.

It seems most probable, that the Prophet "
Ezekiel received the *pattern* of the *Temple*, " "
a *Vision*, as it was when *Nebuchodonosor* destroy- "
ed it, and that to *this* purpose, that the Je "
might understand how great a *glory* of the "
Nation they had *forfeited* by their *sins*; a "
that when God should restore them fro "
their captivity, they might have before them "
Sampler to *imitate*, as far as they were able "
And if any object, that the *description* he "
made of it, doth not exactly square and agree "
with that of *Solomon*'s; 'tis answered, Th "
those many *Kings* who came after *Solomon*, di "
out of the *great tributes* and *gifts* brought in "
the *Temple*, *add* much unto it, by the *orna* "
ments of it; yea, and changed the use of som "
things about it. But I need not lay any stre "
upon *conjectures*. When we have the privi "
ledge to be taken into the *Mount* with *Mo* "
ses, and behold *God's pattern*, or receive a *Vi* "
sion of it with *Ezekiel*, we shall be certainly "
obliged to *conform* unto it; but in the *interim* "
that which is *obtruded* upon us by some fort "
we can entertain for no other than a *dream* of "
men of strong imaginations.

9. Those Scriptures which point unto the *spiritual worship* required by God under the *Gospel*.

† See the explication of this text farther in this book hereafter.

† *John* 4. 21, 23, 24. "Woman, believe me, "the hour cometh, when ye shall neither in "this mountain, nor yet at *Jerusalem*, wor- "ship the Father; but the hour cometh, and "now is, when the true worshippers shall "worship the Father in spirit and truth; for

"the

"the Father ſeeketh ſuch to worſhip him. God
"is a Spirit, and they that worſhip him muſt
"worſhip him in ſpirit and truth.

Heb. 10. 19, 20, 21, 22. "Having therefore
"boldneſs to enter into the holieſt, by the
"blood of Jeſus, by a new and living way,
"which he hath conſecrated for us, through
"the vail, that is to ſay, his fleſh, and having an
"high prieſt over the houſe of God; Let us
"draw near, with a true heart, in full aſſurance
"of faith, having our hearts ſprinkled from an
"evil conſcience, and our bodies waſhed with
"pure water.

1 *Cor.* 14. 20. "Brethren, be not children in
"underſtanding.

2 *Cor.* 3. 7, 8, 9, 10, 11. (where the Apoſtle compares the *miniſtration of the Spirit* with the *Law*, and preferrs it as *more glorious*.) "If the
"miniſtration of death, written, and ingraven
"in ſtones, was glorious, ſo that the children
"of Iſrael could not ſtedfaſtly behold the face
"of *Moſes*, for the glory of his countenance,
"which glory was to be done away; how
"ſhall not the miniſtration of the Spirit be ra-
"ther glorious? For, if the miniſtration of
"condemnation be glory, much more doth
"the miniſtration of righteouſneſs exceed in
"glory: for even that which was made glori-
"ous, had no glory in this reſpect, by reaſon
"of the glory that excelleth; for if that which
"was done away, was glorious, much more
"that which remaineth is glorious. The whole *deſign* of which place is to *prefer* the *glory* of the *everlaſting* Goſpel, above that

of

of the *Legal dispensation*, which was to giv way to it.

Catech p. 56, 57, 58, 59, 60. Now these places are alledged by the Ca *chist*, to prove, That the *decency* and *comlin* of *Gospel-worship*, doth not in the least depe upon the *observation* of any *external rites* ceremonies.

But the mistake lies, in making that the o excellency, and requisite of *Gospel-wors* which is indeed it's *principal* and *chiefest* qu lification.

The case, one would think were very pla We are not *our selves naked bodies*, nor yet gh *or spirits*; but *spirit* and *body* united togeth The *soul*, and *spirit*, is the most considerable *ruling part* in us; and yet the *body* is a p also, though *subordinate*. Our duty ther 1 Cor 6 20 readily chalked out by the Apostle;-- *Glor God in your body and spirit, which are Go* in *body* and *spirit* together. *Chiefly* indeed and with, our *souls* and *spirits*, which are ch within us; but not with our *souls* only. 'T Rom. 12. 1. part of our *reasonable service*, *to present our b dies also a living sacrifice, holy, acceptable u God.* Yea, whilst we live in *Society*, 'tis o *greatest concernment*, in reference unto *other* by our *visible*, and *bodily*, and *external devot ons*, to declare a *reverent sense* of God, an *affection* to his *honour*. We cannot glorif God *among men*, but by the sensible *expres ons* of our *religion*, and therefore God, in th *second Commandment*, mentions *these*; and th ordering of *these*, is the *proper matter* of *hu mane cognizance* and *government*, to busie i

sel

ſelf about. In the firſt place, we muſt have *Grace* in our hearts, that we may ſerve God acceptably; but then it is but fitting that we diſcover that *inward grace*, by *the external acts* of a *becoming reverence* alſo. *Let us have grace, that we may ſerve God acceptably, with reverence and godly fear; for our God is a conſuming fire.* Hebr. 12. 28, 29.

St. *Paul* thought it fit, not only to provide, that the *Church* at *Corinth* might ſerve God *underſtandingly*, and with the *ſpirit*, but after this *decent manner* alſo, the *man uncovered*, and the *woman covered*. Nor is it fitting, that the *honour* of God's *publick worſhip*, ſhould, in this particular, be left to the *uncertainties* of every *clowniſh* and *fantaſtick* humour. 1 Cor. 11.

10. It is ſaid, to be the *main deſign* of the *ſecond commandment*, to forbid the *making unto our ſelves* any thing in the *worſhip of God*, to *add* unto *his appointments*; whereof an inſtance is given, in that of *making*, and *worſhiping Images*. To this purpoſe, we are frequently referr'd unto, Catech. p 62, 63.

Exodus 20. 4, 5. "Thou ſhalt not make "unto thy ſelf any graven image, or any like- "neſs of any thing that is in Heaven above, "or that is in the Earth beneath, or that is in "the Water under the earth; Thou ſhalt not "bow down thy ſelf to them, nor ſerve "them, for I the Lord thy God am a jealous "God, *&c.*

It may ſeem neer *akin* to *adding* unto the *Word of God*, for any to preſume to turn the *body* of a precept into an *inſtance* only. The

main

main design of the *commandment* is plainly against *Idolatry*. God's *jealousie* therefore, is, in this case, said to be moved, when we *do* as the *wife* that admits of another to her *husband's* bed; when we forsake God, for the cleaving to any other *thing*, or *person*, in his room; when we deny God the *worship* he *requires*, or *give his worship to another*.--Deut. 4. 23, 24.--*Make not any graven image, nor the likeness of any thing that I have forbidden thee; for the Lord thy God is a consuming fire, even a jealous God.*

For a close of this, I will desire the Catechist's friends, to peruse impartially, an admirable Discourse of Bishop *Andrews* upon the occasion of this Commandment, against the *Worshipping of imaginations*.

Bp. *Andr.* Serm on on Act. 2. 42.

11. Those Scriptures which are said to speak of the *Apostacy* of the *Church* prophetically, (set out under the name of *fornication* and *whoredome*,) and the *innocency* of those that kept themselves *undefiled* therewith.

Cat. p 81. 82.

Revel. 14. 4, 5. "These are they which are "not defiled with women, for they are vir- "gins: these are they which follow the Lamb "whithersoever he goeth; these were re- "deemed from among men, being the first- "fruits unto God, and unto the Lamb, and "in their mouth was found no guile; for "they are without fault before the Throne "of God.

Revel. 17. 1, 2, 3, 4, 5. "And there came "one of the seven Angels, which had the seven "Vials, and talked with me, saying unto me, "Come

"Come hither, I will ſhew unto thee the "judgment of the great Whore, that ſitteth "upon many waters, with whom the Kings "of the earth have committed fornication, "and the inhabiters of the earth have been "made drunk with the wine of her fornicati-"on, So he carried me away in the ſpirit, in-"to the wilderneſs: and I ſaw a woman ſit "upon a ſcarlet-coloured beaſt, full of names "of blaſphemy, having ſeven heads, and ten "horns. And the woman was arrayed in pur-"ple, and ſcarlet colour, and deck'd with gold, "and precious ſtone, and pearls, having a golden "cup in her hand, full of abominations, and fil-"thineſs of her fornication; and upon her fore-"head was a name written, Myſtery, Babylon "the great, the Mother of Harlots, and abo-"minations of the earth; and I ſaw the woman "drunken with the bloud of the Saints, and "with the bloud of the Martyrs of Jeſus.---

Rev. 18. 4. "And I heard another voice "from heaven, ſaying, Come out of her, my "people, that ye be not partakers of her ſins, and "that ye receive not of her plagues.

That nothing ſo *properly* anſwers to *fornication* and *whoredome*, in the ſenſe of Scripture, as *Idolatry* doth, I have intimated under the laſt head, and might here produce many Texts of ſacred Writ, to that purpoſe. *Levit.* 17. 7. "They ſhall no more offer their ſacri-"fices unto Devils, after whom they have gone "a whoring. *Pſalm* 106. 35, 36, 37, 38, 39. "They were mingled among the heathen, and "learned their works, and ſerved their Idols.

"Thus

"Thus went they a whoring with their own
"inventions. *Jer.* 2. 20, 27. "Upon every high
"hill, and under every green tree, thou wan-
"dreſt, playing the harlot,--- ſaying to a Stock,
"thou art my father, and to a Stone, thou haſt
"brought me forth, *&c.*--- to omit other
places, the caſe is ſo familiar. Anſwerably
now to *this notion*, there is nothing bids ſo
fair to the title of the *Great Whore*, in the *Re-
velations*, as *Rome-heathen*, and nothing ſo
like *her fornication*, as *her Idolatries*. I will
not now enlarge upon the ſpecial inducements
unto this belief. It ſhall ſuffice here, to
tranſcribe a *clear paraphraſe* upon the *quo-
tations* mentioned, according to this ſup-
poſal.

See Dr. *Ham.* Notes on the places.

Revel. 14. ch: 4, 5, ver. are a deſcription of
the *primitive chriſtians purity*, from the *un-
cleanneſs* of the *Gnoſticks*; ["These are, as
"*virgins*, not defiled with *women*, they that
"have kept *pure*, from all the *heretical Gno-
"ſtick corruptions of uncleanneſs*, &c. and that
"hold out *conſtant*, againſt all the terrors of *per-
"ſecution*, and ſo were reſcued from the ſins
"of that wicked age, the *pure primitive*
"*Chriſtians*, thoſe *firſt-fruits to God, and the
"Lamb*, that never fell off to any *falſe, Ido-
"latrous*, or *heretical practiſe*, but ſerved God
"blameleſs.]

Revel. 14. 4, 5.

Revel. 17 1. to 5. ver. contains the *Viſion* of
Rome-heathen ["Another viſion I ſaw to the
"ſame purpoſe; one of thoſe *executioners* of
"*God's wrath*, came unto me, ſaying, I will
"ſhew thee vengeance, that is ready to befall
"the

Rev. 17. 1, 2, 3, 4, 5.

"the *Imperial dignity of Rome*, fitly entitled
"the *Great whore* (*Great* in it *ſelf*; and who
"for their *impieties againſt God*, their *worſhip-*
"*ing of many heathen gods*, directly own that
"title; as an *harlot* is *ſhe*, that takes in *many*
"*others*, *inſtead of the one husband*) ſitting,
"*i.e. ruling*, over many waters; *i. e. much*
"*people*; having many nations under her Do-
"minion; from the power and authority
"*whereof*, many other *Kingdoms* have been con-
"firmed, and fortified in their *Idolatrous cour-*
"*ſes*, and had their *falſe worſhip* propagated to
"them, the whole *Roman Empire* running
"mad after her vile *heathen practiſes*. And in
"this viſion, me-thoughts I was in a *deſart*,
"(fit to repreſent the *deſolation* to be ex-
"preſs'd in the Viſion) and there I ſaw what
"he had promiſed me, *verſe* 1. a woman; *i.e.*
"*that great whore there mentioned*, the *Impe-*
"*rial power* of *Rome-heathen*, ſeated on an
"*Empire* in a *ſcarlet robe*, a great *blaſphemer*
"againſt the true God, and a *forwarder* of *I-*
"*dolatry*; and he had *ſeven heads*; the City
"of *Rome* built on *ſeven hills*; and *ten horns*,
"*i.e.* ſo many other *Kings*, that ruled over di-
"vers countries, and were *confederate* with the
"*Roman Emperour*. And this *Roman power*
"was in *proſperity*, much *ſumptuouſneſs* was be-
"ſtowed on their *Idol-worſhip*, and all manner
"of *abominable filthineſs* was *committed there-*
"*in*; which being ſo frequent, and ackow-
"ledged in their *ſecreter devotions*, are beſt
"deſcribed by the word *Myſtery*, (a word
"the *Greeks* uſed for their *uncleaneſt meetings*)
"and

"and by *Babylon*, which of *old* was famo
"for *these*, and so *destroyed*; and from hen
"came all the *Idolatry* of the other cities, ev
"from this *Mother of Harlots*, a great *per*
"*cutor* of the *Christians*, &c.]

Rev. 18. 40. ver. is a warning unto *Ch*
stians, upon the destruction coming on t
great heathen City, to depart. ["Anot
Rev. 18. 40. "voice, me-thought, I heard, warning all Ch
"stians to *come out of her*; that is, first,
"*abstain strictly* from all *communication* w
"her *sins*, contrary to what the *looser sort*
"*Christians* then did: and secondly, to *dep*
"out of the *city*; (as the Emperour *Ho*
"*rius*, and Bishop *Innocentius* did, to *Ra*
"*na*, at the time of *Alaricus*'s siege:) A
"thirdly, to *flee* to the *Basilica*, or *Chris*
"*church*, at the time of the plundering or
"*stroying Rome*, (as the Christians did) as
"only way of rescuing them from that
"struction.]

Catech. p. 79. 80. Lastly, Scripture instances of *severity*, ledged against persons, who, by *ignorance*, *lect*, or *regardlesness*, have *miscarried*, in *observing* exactly *God's will and appointment*, and about his *Worship*.

This was the case, saith the Catechist,

1. "Of *Nadab* and *Abihu*, Levit. 10. 1, 2.

Their *fault* was, "Offering strange fi
"which the Lord commanded not; *i.e.* as w
before, upon examination, found it, a *breach* o
God's *positive command*, who had limite
them to the *fire* on the *Altar*, and the keep
ing of it there for holy uses.--- Some of th
Hebre

Hebrews charge them farther, with gross misdemeanour, in giving themselves to *drink*; &c. Upon which occasion, they judge that Precept to have followed, *ver.* 8. 9. "The Lord spake "unto *Aaron*, saying, Do not drink wine, nor "strong drink, thou, nor thy sons with thee, "when ye go into the Tabernacle of the con-"gregation, lest ye die.---

Munster. in loc.

Secondly, Of *Corah*, *Dathan*, and *Abiram*, *Numb.* 16. 3, 8, 9, 32, 35.

Their *sin* was *this*: Having seditiously engaged a considerable party of the *Princes of the Assembly, famous in the congregation, men of renown*, (the chief *Senators* of note), They gather'd themselves together *against Moses and against Aaron*, (suppose their *King* and *High-priest*) and said unto them, "Ye take "too much upon you, seeing all the congre-"gation are holy, every one of them, and "the Lord is among them: Wherefore then "lift you up your selves above the congregati-"on of the Lord? *i. e.* Why do you *usurp* and *tyrannize* over *God's people*? their *just rights*, *liberty*, and *priviledges*, who are as *good* and *holy* as *your selves*, and as *gifted* for *publick ministry*, as your selves? Hear we now *Moses* his *reply*, and that will give us farther to understand their *miscarriage*. "And *Moses* said "unto *Korah*, Hear, I pray you, ye sons of *Levi*, Seemeth it but a small thing unto you, "that the God of Israel hath separated you "from the Congregation of Israel, to bring "you near unto himself, to do the service of "the Tabernacle of the Lord, and to stand be-

Num. 16. 2, 3.

Deut. 33. 4, 5. Moses King in Jesurun.

verf. 8, 9, 10, 12.

"fore the Congregation, to minister un
"them? And he hath brought thee near
"him, and all thy brethren, the sons of *Le*
"with thee; and seek ye the Priesthood al
"for which cause, both thou, and all thy co
"pany are gather'd together against the Lo
"and what is *Aaron* that ye murmur aga
"him? that is, I have setled this *order* am
you, by *God's authority*, and he hath ca
Aaron to the *Priesthood*, which you *Le*
instead of being *thankful* for, and *conte*
with your *lot* of *Ministry*, affect; and th
fore this *insurrection* of yours to that *end*,
by way of evident interpretation, *against*
Lord. This especially for *Korah*: *Da*
and *Abiram*, besides their share in this
are found moreover, *positive Contemne*
Moses his *command*, and *Revilers* of his
duct and government, occasioning all their
ferings; as if he had aimed at nothing but
establishment of an *absolute dominion* to
ver.12,13,14. self, in their *slavery*. "And *Moses* sent to
"*Dathan* and *Abiram*, the sons of *E*
"which said, We will not come up. Is
"small thing, that thou hast brought us
"out of a Land that floweth with milk
"hony, to kill us in the Wilderness, exc
"thou make thy self altogether a Prince o
"us? Moreover, thou hast not brought us
"to a Land that floweth with milk and ho
"or given us inheritance of fields and Vi
"yards; Wilt thou put out the eyes of th
"men? We will not come up. This is the
description of the *sin* of these *men*.

And we learn, by the way, That the *sacred* *Ministry* then, even in the *lowest order* of it, was a *state* separated from the *people*, were their *holiness* or *gifts*, otherwise never so *considerable*; and, That there were *different degrees* of *Ministry* then appointed by God, whose *will* it was, that every one among them should keep his place, and not the *Levite* to invade the *Priesthood*, also; yea, and none of them, nor the whole Congregation of people with them, upon any pretence to make a *mutiny* and *insurrection* against *Moses* and *Aaron*, the *chief Governours*, *Civil*, and *Ecclesiastical*, by God, and under God, set over them.

This *murmuring*, *usurpation*, and *rebellion*, was the *sin* of *Korah*, *Dathan*, and *Abiram*. Their *punishment* now follows. ---"The Ver. 31, 32, "ground clave asunder, that was under them, 33. "and the earth opened her mouth, and swal- "lowed them up, and their houses, and all "the men that appertained unto *Korah*, and "all their goods. They, and all that appertained "to them, went down alive into the pit, and "the earth closed upon them, and they pe- "rished from among the Congregation.--- "And there came out a fire from the Lord, Ver. 35. "and consumed the 250 men that offered in- Ver. 41. "cense; *viz.* those presumptuous *invaders* of the *Priesthood*. And yet, notwithstanding these *miraculous judgments* from heaven, upon these *factious*, and *seditious rebels*, the people were so *leavened* with their *infecting principles*, that the very *next day*, they *generally* murmur against *Moses* and *Aaron*, saying, "Ye have Ver. 41. "kill'd

"kill'd the people of the Lord.--- namely these *good men*, *Korah*, *Dathan*, and *Abiram* and the renowned *enators* that ſtood up with them for *our priviledges*. And upon this, came
V. 49. the *Plague*, *whereof dyed fourteen thouſand, and ſeven hundred more of them*. And now, let *Brethren* make their beſt advantage of this ſtory; only, it may not be amiſs to immind them farther, that there is ſuch a thing alſo mentioned in the *New Teſtament*, as *Periſhing the gain-ſaying of* Kore.
St Jude, ver. 11.

Thirdly, Of the ſons of *Ely*; "A ſin not to be expiated with ſacrifices and burnt-offerings for ever. 1 Sam. 2. 28, 29. ---"Wherefore "kick ye at my ſacrifice, and at mine offering "which I have commanded in my habitation "and honoureſt thy ſons above me, to make "your ſelves fat with the chiefeſt of all the "offerings of Iſrael my people?---

But if we look a little *backward*, we ſhall be farther ſatisfied, what was the *monſtrous provocation* of theſe ſons of *Eli*. "They lay with
Ver. 22, 24. "the women that aſſembled at the door of the "Tabernacle of the Congregation --- and made "the Lord's people to tranſgreſs.--

Now, who, of any *modeſty*, would preſume to *compare* and *equallize* the *admiſſion* of certain *humane præſcriptions*, for the *ordering* of God's *external worſhip*, with ſuch a *villany* as this?

Fourthly of *Uzza*, "in putting the Ark "into a Cart, when he ſhould have born it "on his Shoulders, 1 *Chron.* 16. 13.

He means, I ſuppoſe, *chap.* 13. 7, 9, 10. where

we have the account of *Uzza*'s miſcarriage and judgment, There vve read indeed of the *Ark of God* carried in a *new cart*, out of the houſe of *Aminadab*, and *Uzza* and *Ahio* driving the *cart*. But that vvhich the *Catechiſt fixeth on*, was none of *Uzza*'s condemnation. The vvords of the Text are *expreſs againſt him*. 1 Chron. 13. 9, 10. "And vvhen they came to the threſhing-floor "of *Chidon*, *Uzza* put forth his hand, to hold "the Ark, for the oxen ſtumbled. And the "anger of the Lord vvas kindled againſt "*Uzza*, and he ſmote him, becauſe he put "his hand to the Ark, and there he dyed "before God.

Here vve have a taſte of that *reverence* vvhich perſons of this *way* do bear to the *Holy Scripture*, in their *ex tempore* diſcourſes of it. Is not this *plainly to alter*, and *add* to the *Holy word of God*? --- The *Catechiſt* ſaith, ["*Uzza* "dyed for putting the Ark into a Cart, when "he ſhould have born it upon his ſhoulders."] The Text ſaith, [*Uzza* vvas ſmitten with "death, becauſe he put his hand to the Ark;] namely, to ſupport, and hold it, vvhen the oxen ſtumbled. And the *Margin* referrs to *Numb.* 4. 15. "The ſons of *Kohath* ſhall Numb. 4. 15. "come to bear it (*the Sanctuary*), but they "ſhall not touch any holy thing, leſt they die. Upon vvhich place, Mr. *Ainſworth* noteth, Mr. *Ainſworth* on that place. "This judgment here threatned, was executed "upon *Uzza*, a *Levite*, who, putting his "hand to the Ark of God, vvas therefore "ſmitten of God, 1 *Chron.* 13. 10. Let them "take more heed for the future, of *quoting*

Scripture thus without book, without first e
amining of it. It is highly incongruous f
them, who pretend so much to honour, a
cleave in *all things* exactly to the *written wo*
thus to *misrepresent*, and *abuse*, as well as m
Cat p. 57. apply it. So the Catechist else-where also do
when he *invidiously* compares the "affectio
"excited by the decent rites, and usages of t
"Churches appointment, to [*inflaming the*
selves with Idols, Isa. 57. 5.] In which pl
the Prophet speaks, either of those *lusts* wh
their *Idolatries* led them to; or those *venere*
fires, which represented their going a wh
ring after *Idols*, slaying the *children* in the
leys, and *offering* them unto *them*. Bu
proceed.

5. "Of *Uzziah* the King, in offering ince
"contrary to God's institution, that duty
"ing appropriated unto the Priests of the
"sterity of *Aaron*, 2 *Chron.* 26. 16. 19.

A note here is needless, it being said,
he acted *contrary to God's institution*. I
therefore onely specifie the words of the te
wherein yet, there is some farther *emph*
2 Chron. 26. 16. 17, 18. 19. "---But when he was strong, his heart w
"lifted up to his destruction; for he transgr
"sed against the Lord his God, and went in
"the Temple of the Lord, to burn incense up
"the Altar of incense. And *Azariah* the pri
"went in after him, and with him fourscor
"priests of the Lord, that were valiant men, a
"they withstood Uzziah the King, and said un
"him, It pertaineth not unto thee, Uzziah,
"burn incense unto the Lord, but to the Priest
"t

"the ſons of *Aaron*, that are conſecrated to
"burn incenſe. Go out of the Sanctuary, for
"thou haſt treſpaſſed, neither ſhall it be for
"thine honour from the Lord God. Then Uz-
"*ziah* was wroth, and had a cenſer in his hand
"to burn incenſe; and while he was wroth
"with the Prieſts, the Leproſie even roſe up in
"his forehead before the Prieſts, in the houſe
"of the Lord, from beſide the incenſe Altar.--

Fair warning to *all* that *uſurp* the *Prieſts office*, and take that *honour* unto themſelves, not being firſt *called*, and *conſecrated* thereunto.

6. As a *token* in the *New Teſtament*, of *God's diſpleaſure*, in *temporal viſitations*, on ſuch *miſcarriages* in his *Church*, 1 Cor. 11. 30. *For this cauſe*, ſaith the Apoſtle, *many are weak and ſickly among you, and many ſleep.* --- That *cauſe*, if look'd into, will appear no other than a *perverting* of the *whole deſign* of the *ſacred Euchariſt*, with the feaſt of *charity* thereto adjoyned; the turning of it into a *common meal*, *Not diſcerning the Lord's body*; with many *factions*, and *uncharitable abuſes*.

7. The Catechiſt cloſeth theſe inſtances, with an intimation of a *more ſevere puniſhment* now ſubſtituted againſt ſuch *tranſgreſſions*, in the room of that which God *ſo viſibly inflicted* under the *Old Teſtament*, *Hebr.* 10. 25, 26, 27, 28, 29.

The words are theſe. ---"Not forſaking the
"Aſſembling of our ſelves, as the manner of
"ſome is, but exhorting one another, and ſo
"much the more, as ye ſee the day approach-
"ing. For if we ſin wilfully, after that we have

"received the knowledge of the truth, the
"remaineth no more sacrifice for sins, but
"certain fearful looking for of judgmen
"and fiery indignation, which shall devo
"the adversaries. He that despised *Moses* la
"dyed without mercy, under two or three w
"nesses. Of how much sorer punishment, su
"pose ye, shall he be thought worthy, wh
"hath trodden under foot the Son of God, a
"hath counted the blood of the covena
"wherewith he was sanctified, an unho
"thing, and hath done despite unto the Spi
"of grace?

In this place, the Apostle speaks apparen
of that *heinous sin* of *wilful Apostacy* from *Chr
stianity*, and the *despiteful rejection* of it, an
therefore it is certainly *mis-applyed* to any *m
carriages* of an *inferiour aggravation.*

Thus now, I have, by *God's help*, reflecte
upon those *Scripture-quotations*, which the *A
tichist* hath *here* and *there* dispersed, to *invite*, a
frighten his Reader, to an entertainment of hi
admired Principle, *That nothing may be use
or allowed of, in or about the worship of God
which is not commanded or instituted in the writ
ten Word.* And this concludes the *first* and *ge
neral part* of my *Discourse.*

PART

PART II.

CHAP. I.

The Catechiſt's confidence, with the boldneſs uſual to men of his way, remarqued. His ſixfold enumeration of Goſpel-inſtitutions. The firſt of them fixed upon, viz. The calling, gathering, and ſetling of Churches, with their officers, as the ſeat, and ſubject of all other ſolemn inſtituted Worſhip. Quæry, *How ſetled Churches are the ſubject of all inſtituted worſhip, ſince Preaching of the word goes before them; which the Catechiſt names for the fourth Goſpel-Inſtitution.*

I Paſs forward now, to the examination of ſome *particulars*; and *He*, certainly, who ſo confidently aſſerts, *That Chriſt hath publiſhed all the Laws of his own Diſcipline*; and, *That the perſwaſion of any, that he hath not preſcribed all things wherein his worſhip is concerned, proceeds from their negligence in enquiring*, may well be expected to give the world a *good, punctual*, and *clear account* of *theſe matters*. Only in the entrance into this task, it may not be amiſs to obſerve, how

boldly

boldly the men of *this way* are accustomed *reflect* upon our B. *Saviour*, on the *suppositi* that he hath *not* ordered and appointed *all pa ticulars*, as they *imagine*. Thus formerly, the book of *Ecclesiastical Discipline*, it vvas verr'd, That, unless Christ would shevv hi self *less faithful* than *Moses*, and *less wise* th *Lycurgus*, *Solon*, *Numa*, those *Heathen Legis tors*, he must needs have set down in *holy Sc pture*, a certain *compleat*, and *unchangeable fo* of *Church-politie*.

Nisi Reip. suæ statum omnem constituerit, magistratus ordinarit, singulorum munera potestatemque descripserit, quæ judiciorum, forique ratio habenda, quomodo civium finiendæ lites; non sol minus Ecclesiæ Christianæ providit quàm *Moses* olim *Iudaica*, sed qua *Lycurgo*, *Solone*, *Numa* civitatibus suis prospectum sit. Lib. de Ecc Discipl.

Well, But which are the *principal institu ons* of the *Gospel* to be observed in the *worsh* of God?

Cat. p. 83. 84.

To this, the Catechist Answers:

(1) The *calling*, *gathering*, and *setling Churches*, vvith their *officers*, as the *seat a subject of all other solemn instituted worsh* (2) *Prayer*, vvith Thanksgiving. (3) *Singi of Psalms*. (4) *Preaching the word*. (5) *Ad ministration of the Sacraments of* Baptism *an the* Supper *of the Lord*. (6) *Discipline* and *ru* of the Church collected and settled; most o vvhich have also sundry particular duties re lating to them, and subservient unto their du observation. [(1) *Matth*. 28. 19, 20. *Act*. 2. 41, 42. 1 *Cor*. 12, 28. *Eph*. 4. 11, 12. *Matt*. 18 17, 18, 19. 1 *Cor*. 4. 17.--7. 17. *Act*. 14. 23. *Titu* 1. 5. 1 *Timoth*. 3. 15. (2) 1 *Timoth*. 2. 1.

Act

Acts 6. 4. *Acts* 13. 2, 3. (3) *Ephes.* 5. 19. *Coloss.* 3. 16. (4) 2 *Tim.* 4. 2. *Act.* 2. 42. 1 *Cor.* 14. 3. *Act.* 6. 2. *Heb.* 13. 7. (5) *Matt.* 28. 19. *Matt.* 26. 26, 27. 1 *Cor.* 11. 23. (6) *Matt.* 18. 17, 18, 19. *Rom.* 12. 6, 7, 8. *Rev.* 2. 3.]

I will not dispute the *number* of these *Gospel-institutions*, here enumerated, but take them in order, as they are reckon'd up, applying, as I pass, the *General Rule*, *That nothing must be done in, or about, any of these institutions of Gospel-worship, but what Christ hath commanded*; that others may see how well the *Catechist* keeps to his *rule*. And then, adding, where the matter shall require it, some truer accounts of the points discoursed on.

[First then, of the *calling, gathering*, and *setling* of *Churches*, with their *officers*, as the *seat and subject of all other solemn instituted worship*]

It may be, to ordinary heads, some difficulty to understand, How *setled Churches*, with their *officers*, are the *subject*, and *seat*, of all other *instituted worship*, since *preaching* of the *Word*, reckon'd up by him, as the fourth *Gospel-institution*, must be *premised* in order to the *calling, gathering*, and *setling* of all *Churches*. But I will not insist upon this *scruple*.

We will consider what is offered us,

1. Of *Churches*.
2. Of *Church-officers*. And,

1. Of *Churches*.

CHAP.

CHAP. II.

The Catechist's general doctrine of Churches, proposed. Proofs from the Catholick church, & the National Church of the Jews, *impertinent to his particular Churches. The Catechist's texts for Christ's institution and appointment of* such *particular Churches, as the foundation-ordinance of Gospel-worship, examined. St.* Cyprian's *comment upon those words,* Where two or three are gather'd together in my name, I am with them. *Particular Churches acknowledged to have been intended, and approved by Christ, though not in the Catechist's sense, nor by the cogency of his arguments. The proper difference between the* Jewish *and* Christian Church, *stated.*

Cat. p. 89. [Q. "WHat is an *instituted church* of the Gospel?

Answ. "A society of persons *called* out of "the world, or their *natural worldly state,* by "the administration of the *word* and *spirit,* unto "the *obedience* of the *faith,* or the *knowledge* "and *worship* of God in Christ; joyned toge- "ther in an *holy band,* or by *special agreement,* "for the exercise of the *communion* of *Saints,* "for the due observation of all the *ordinances* "of the *Gospel.*]

p. 108. [Q. "By what *means* do persons, so called, "become a Church of Christ?

Answ.

Anſw. "They are conſtituted a Church, "and intereſted in the rights, power, and pri- "viledges of a Goſpel-Church, by the *will*, "*promiſe*, *authority*, and *law*, of Jeſus Chriſt, "upon their *own voluntary conſent and engage-* "*ment*, to walk together in the due ſubjection "of their ſouls and conſciences unto his au- "thority, as their King, Prieſt, and Prophet, "and in an holy obſervation of all his com- "mands, ordinances, and appointments.]

Now in the explication of theſe Anſwers, the Catechiſt declares,

Firſt, What Church he treats of; *viz.* p. 90. "Not the Catholick Church of Elect Believers, "nor the univerſality of Profeſſors of the Go- "ſpel; but particular Churches, and theſe "particular Churches, as oppoſed unto a Na- p. 91. "tional Church.]

Thoſe *proofs* then, which relate to the *Catholick Church*, which is the body of Chriſt, are not to be *reduced* unto this *matter*. Such as *Epheſ.* 2. 19, 20, 21, 22. *Epheſ.* 4. 16. inſiſted on by him, *p.* 115. and elſewhere. p. 115.

Thoſe *proofs* alſo, which are fetched from *analogy*, as reſemblance with the *National church* of the *Jews*, are to this matter *impertinent*. Such as *Exod.* 24. 3. *Deut.* 5. 25. referr'd to p. 92. And again, with *Joſh.* 24. 18, 21, 22. p. 92. *p.* 112. 112.

Secondly, His next work is, to prove, and demonſtrate, "That ſuch *particular* Churches p. 91. 93, 94. "are themſelves an *ordinance* of the *New Teſta-* 95, &c. "*ment*, inſtituted, and appointed by Chriſt. And his proofs are theſe;

Firſt,

P. 94. First, They are *appointed*, and *approved* by Christ, *Matt.* 18. 15, 16, 17, 18, 19, 20. "If thy "brother shall trespass against thee, go and "tell him his fault, between thee and him a "lone, *&c.*--- Then tell it the Church; but if "he neglect to hear the Church, let him be "unto thee, as an heathen man, and a publican. "Verily, I say unto you, Whatsoever ye shall "bind on earth, shall be bound in heaven, &c. "Again, I say unto you, that if two of you "shall agree on earth, as touching any thing "that they shall ask, it shall be done for them "of my Father which is in Heaven. For where "two or three are gathered together in my "name, there am I in the midst of them.

'That this could not be the Church of the P. 95. "Jews, he takes pains to prove, *p.* 95. A conceit, I should think, not very likely to come into any P. 97. one's head about it. And then concludes, "That no *Society*, but that of a *particular* "Church of the Gospel, could be here in- "tended.

None, I presume, will deny, but that *particular societies* of Christians, were *intended*, and are *approved* by Christ: the only question is, of such *particular*, *gathered*, and *covenanting-Churches*, as the Catechist treats of; and the onely thing I here examine, is, the *pertinence* of his proofs for such. And the truth is, *particular* Churches are indeed here *supposed* by Christ, but not in *this place* instituted and appointed. *Approved* and *allowed* here they are, but not here *appointed*; but then, this cannot be here inferr'd *convincingly*, neither from the word

word *Church*, which doth moſt probably here denote, the *Governours* of the Church only, the *church-repreſentative*, as we are wont to ſpeak; the ſame with thoſe *You that follow*, thoſe *that have the power from God of binding and looſing*. v. 18. The *Apoſtles* and their *Succeſſors*, the *rules* of the *Chriſtian Aſſemblies*; to whom *alone* this power is given by Chriſt, S. *John* 20. 21, 22, 23, verſes. And for the laſt clauſe,---*Where two or three are gather'd together in my name*,-- it may not be improper to add the words of St. *Cyprian* upon it, againſt the *Novatian Schiſmaticks*, who had it frequently in their mouths. ---"Let them not, "ſaith he, deceive themſelves, with a *vain in-* "*terpretation*, becauſe the Lord hath ſaid, "*Where ſoever two or three are gathered together*

Nec ſe quidam vanâ interpretatione decipiant, quod dixerit Dominus, Ubicunque fuerint duo aut tres.---Corruptores Evangelii atque interpretes falſi extrema ponunt, & ſuperiora prætereunt partis (partis, niſi veritatis diaboli) memores, & partem ſubdolè comprimentes. Ut ipſi ab Eccleſia ſciſſi ſunt, ita capituli unius ſententiam ſcindunt. Dominus enim, cum diſcipulis ſuis unitatem ſuaderet & pacem, Dico, inquit, vobis quoniam ſi duobus ex vobis convenerit in terrâ.-- Offendens non multitudini ſed unanimitati deprecantium plurimum tribui. Si duobus, inquit, ex vobis--unitatem prius poſuit, concordiam pacis ante præmiſit, ut conveniat nobis fideliter & firmiter docuit. Quomodo autem poteſt ei cum aliquo convenire cui cum corpore ipſius Eccleſiæ & universâ fraternitate non convenit? Quomodo poſſunt duo aut tres in nomine Chriſti colligi, qui conſtat à Chriſto & abejus evangelio ſeparati? Non enim nos ab illis, ſed illi à nobis receſſerunt. Et cum hæreſes & ſchiſmata poſtmodum nata ſint dum conventicula ſibi diverſa conſtituunt veritatis caput atque originem relquerunt. Dominus autem de Eccleſia ſua loquitur, & ad hos qui ſunt in Eccleſia loquitur; ut, ſi ipſi concordes fuerint, ſi ſecundum quod mandavit & monuit, duo aut tres licet, collecti unanimiter oraverint, duo aut tres licet ſint, impetrare poſſint, de Dei Majeſtate quod poſtulant ubicunque fuerint Duo aut tres,--cum ſimplicibus ſcilicet, atque pacatis cum Deum timentibus & Dei præcepta ſervantibus, cum his duobus vel tribus licet eſſe ſe dixit; quomodo & cum tribus pueris in camino ignis fuit.---Quando ergo dicit, Ubi fuerint duo aut tres;--non homines ab Eccleſia dividit, qui inſtituit & fecit Eccleſiam, ſed exprobrans diſcordiam perfidis & fide-

"*in*

libus pacem suâ voce commendans, ostendit magis esse se cum duobus a tribus unanimiter orantibus quam cum dissidentibus plurimis, plusque impetrari posse paucorum concordi prece, quam discordiosâ oratione multorum.--- An secum esse Christum cum collecti fuerint opinantur, qui extra Christi Ecclesiam colliguntur? *Cyprian.* de Unit. Ecclesiæ. S 10. 11.

"*in my name, I am with them.* These co-
"rupters, and *false* interpreters of the Gospel
"take the *later words*, and pass over the *former*
"being mindful of a *part*, and subtilely con-
"cealing of a *part*. As they themselves are cut
"from the Church, so do they *cut* the sen-
"tence of one *chapter*; for our Lord, when
"he perswaded *unity* and *peace* to his Disci-
"ples, *I say unto you*, saith he, *that if two of you*
"*shall agree on earth, as touching any thing that*
"*ye shall ask, it shall be done for you, of my Fa-*
"*ther which is in heaven*; *for where two or three*
"*are gathered together in my name, I am with*
"*them*; shewing, That *very* much is given
"not to the *multitude*, but to the *unanimity* of
"those that *pray*. If two of *you*, saith he, shall
"agree on earth; he first placed *unity*; he be-
"fore *premised* the *agreement of peace*; he faith-
"fully and firmly taught, that we should agree
"together. But how can *he* agree with any
"one, who doth not agree with the *body* of
"the Church it self, and with the whole Bro-
"hood? How can two or three of those be
"gather'd together in the *name* of Christ, who
"are manifestly *separated* from Christ and his
"*Gospel*? for *we* have not departed from *them*,
"but *they* from *us*. And whereas *heresies* and
"*schisms* are since risen, whilst they make to
"themselves *diverse conventicles*, they have
"left the head and original of truth. But our
"Lord

"Lord speaks of his Church, and speaks to "those who are in that Church; that if *they* "shall *agree* together: if, according to what he "hath commanded and admonished, although "they be but *two* or *three*, they shall *unani-* "*mously* pray; although they be but two or "three, they shall obtain from God's Majesty, "what they ask. Wheresoever two or three "are gather'd together in my name, I (saith he) "am with them; *viz*, with such as are *inno-* "*cent* and *peaceable*; with such as *fear God*, "and *keep* his *Commandments*; with these, be "they but two or three, he hath promised his "presence; as he was also with the three *chil-* "*dren* in the *fiery furnace*.--- When therefore "he saith, Wheresoever two or three are ga- "ther'd together in my name, I am with them; "he divideth not *men* from the *Church*, who "did *instruct* and *make* the *Church*, but, up- "braiding the *perfidious* with their *discord*, and "by his voice, commending *peace* unto the "*faithful*; he shews, that he is more with *two* "or *three*, praying *unanimously*, than with *ne-* "*ver so many*, that are in *dissention*; and that "more may be obtained by the *agreeing pray-* "*er* of a *few*, than by the *disagreeing prayer* of "*many*. And he concludes, ---Do they think "that Christ is with them, when they are ga- "thered together, who are gather'd together "out of the Church of Christ? Thus St. *Cy-* "*prian*, to the *Separatists* of his time.

Secondly, His next proof is thus expressed. Cap. 6.

["These Churches, he (*i. e.* Christ) calls his "*Candlesticks*, *Rev.* 1. 20. in allusion unto the

"*Candlesticks* of the *Temple*, which, being a
"*institution* of the *Old Testament*, doth direc
"ly declare these Churches to be *so* under th
"*New*. And this he speaks in reference un
"those seven *principal* Churches of *Asia*, ev
"ry one of which was a *Candlestick*, or an *ins*
"*tution* of his *own*.

This certainly, is a very *lame proof* of Christ *institution* of *particular* Churches, in the G spel. Wherein,

First, It is but *presumed*, that Christ nam these seven Churches *Candlesticks*, in *allusion* those of the *Temple*, for he hath no *Scr pture* for that; and, it is not improbable, b they may be so called, upon a more *general* a *count*, as *containing* in them those eminent *burn ing* and *shining* lights, here call'd *Angels*, an *Starrs*; or, as holding forth the *light* of the G *spel* eminently to the world. And,

2. It is *weakly inferr'd*, That, because the *Candlesticks* of the *Temple* were *God's institu tions*, therefore *these* Churches, upon the a count of their *resemblance* to them, must nec be so also; for *Similitudes* run not upon f *four*; hold not in all particulars. And,

3. These very *Churches* hold a nearer re semblance unto *national*, or at least, *provinci* Churches, than to those *gather'd congrega ons* the Catechist speaks of; for certain it is that each of *these* had certain *particular con gregations* under them.

Cat. p. 97, 98. "Thirdly, (he adds) in pursuit of this ap "*pointment* of *Christ*, and by his authority, th "*Apostles*, so soon as any were converted un

"to the faith at *Jeruſalem*, although the old "National Church-ſtate of the *Jews* was yet "continued, gather'd them into a *Church* or "*Society*, for *celebration* of the *Ordinances* of "the *Goſpel*, *Act.* 2. 41, 42. The *Lord adding* "unto this *church* daily ſuch as ſhould be *ſa-* "*ved*, *ver.* 47. And this company is expreſ- "ly called the *church* at *Jeruſalem*, *Act.* 8. 1. "This Church thus called, and collected out "of the Church of the *Jews*, was the *rule* and "*pattern* of diſpoſing of all the *Diſciples* of "Chriſt, into Church-ſocieties, in obedience "to his command throughout the world. *Act.* 11. 26, - -14. 23, 27.

What proof he hath given of the *appointment* of Chriſt, for *conſcience* to rely upon, we have ſeen; yet we are ſatisfied (though by other gueſs *evidence* than he brings) that the Apoſtles did, by Chriſt's authority, unite the converted *Jews* into a Church, or Chriſtian ſociety, and that *diſtinct too*, from the *National* Church of the *Jews*, the Church of the *Jews* being a *ſociety* of *believers* in Chriſt, as to *come*; and therefore *He being come*, their Church-ſtate, as ſuch, muſt needs give way to the Chriſtian; that is, to the *ſociety* of *believers* in Chriſt *already come*; and therefore it is not ſo well ſaid by him, that "the old Na- "tional Church-ſtate of the *Jews* yet conti- "nued; nor can I throughly reconcile it to what he had more adviſedly delivered ſome pages before; ["The National Church of the p. 21. "*Jews*, with all the ordinances of it being re- "moved, and taken away, the Lord Chriſt

"hath appointed particular Churches, or un-
"ted assemblies of believers.] --- This Churc
planted by the Apostles at *Jerusalem*, was t
first *beginnings* of the *universal* Christi
Church, as I shall afterwards declare; a
therefore others are said to be added unto t
Church. Many *particulars* were certain
added unto this Church, before the time
referr'd to, *Act.* 8 1. and so many, that we m
well conclude, "That Church of *Jerusale*
"contained several *particular congregations* u
"der it; yea, all the Churches afterward me
"tion'd by the Catechist, from the Apostoli
"writings, were but as *united parts*, and *mem*
"*bers* of this Church, *added* to this Churc
And therefore still this *prime* instance is not t
the *Catechist's* purpose; but it will be foun
the *destruction* of his *way* to entertain it as th
rule and *pattern* of disposing all *Christs disciple*
into *Church-societies*; of which hereafter.

Cat. p. 98. 99, 100, &c. The proof of his *particular Churches* thi
follows, being derived from the Apostles, after
ordering of certain Churches, giving certain
rules and directions unto them, directing their
principal writings to them, *&c.* needs not any
special reflection to be made upon it in this
place.

CHAP.

CHAP. III.

The qualification of his Church-members, enquired into. His opinion, that none be admitted members of particular Churches, but true believers, real Saints, (persons regenerated, converted, vivified, illuminated, justified, adopted, elected) declared. The danger of this opinion, intimated. The Catechist set against himself, and posed with his own arguments about it. The Word of God, not the only means of conversion. The solemn League and Covenant, required by the Catechist, to the formal constitution of particular churches: The several pretensions unto this, as Christ's institution, examined and rejected. The consent required to all other societies, and pattern of the Jewish *Church, untruly, and impertinently urged. The chief reformations of the* Jewish *Church, not by any voluntary covenants of the people, but the authority of the supreme Rulers.* 2 Cor. 8. 5. *abused and misapplyed, to the* Macedonian's *entrance into a Church-state. The way of the Church at* Jerusalem, *glanced at. The Baptismal covenant renewed at Confirmation conformable thereunto, but will not serve the Catechist's turn. The weakness of other proofs offered.*

IN the next place therefore, we are to attend unto the *explication* given us, of the *nature* of a *particular Church* or *Churches*: and that according to his own *division*.

"First, as to the *subject matter* of them, or "the *persons* whereof such a Church doth, or "ought to consist.

"Secondly, The *means* whereby they are "brought into a condition capable of such an "estate or qualified for it. And,

"Thirdly, The *especial means* whereby they "are *constituted* a Church For, of his other Particular, the *general ends* of their calling, I shall move no *dispute*.

First then, we are to consider the *description* given us of *Church-members*, or the *persons* whereof *particular Churches* consist.

Such in the Answer are [*persons called out of their natural worldly estate*] and in the *explication*, thus; ["It is required of them, of whom a "particular Church is constituted, that they be "*true believers*, seeing that, *unless a man be* "*born again, he cannot enter into the Kingdom* "*of God*, and so upon that account, they must "be members of the *Church catholick*. (*i.e.* of "*elect believers*, as said before) as also, that "they make *visible profession* of *faith* and *obe-* p. 104 105. "*dience* unto Jesus Christ.] And again, [All "men are by nature the children of wrath, "and do belong to the world, which is the "Kingdom of Satan, and are under the power "of darkness, as the Scripture every where "declares; in this state, men are not *subjects* "of the Kingdom of Christ, nor meet to be- "come members of his Church. Out of this "condition, they cannot deliver themselves, "but they are called out of it; This *calling* is "that which *effectually* delivers them from the

"King-

"Kingdom of Satan, and translates them into "the Kingdom of Christ. And this *work*, or "*effect*, the Scripture, on several accounts, *va-*"*riously* expresseth. Sometimes by *regenera-*"*tion*, or a *new birth*; sometimes by *conversion*, "or *turning* to *God*; sometimes by *vivificati-*"*on*, or *quickning* from the *dead*; sometimes "by *illumination*, or *opening* the *eyes* of the "*blind*; all which are carried on by *sanctifica-*"*on* in *holiness*, and attended with *justification* "and *adoption*:-- and all these concurr to com-"pleat that *effectual vocation*, or *calling* that is "required to constitute persons members of "the *church*.---This is signified by the *typical* p. 106, 107. "*holiness* of the Church of old, into the room "whereof *real holiness* was to succeed under "the *New Testament*.---- Our Lord Jesus "Christ hath laid it down, as an everlasting *rule*, "That, unless a man *be born again*, *he cannot* "*enter into the Kingdom of God*, John 3. 3. re-"quiring *regeneration*, as an indispensible con-"dition in a *member* of his *Church*, a *subject* "of his *Kingdom*. For his *Temple* is now to "be built of *living stones*, 1 *Pet.* 2. 5. Men *spi-*"*ritually*, and *savingly* quickened from their "*death* in *sin*, and, by the *Holy Ghost*, whereof "they are *partakers*, made a meet *habitation* "for *God*, which receiving *vital supplies* from "Christ, it's head, increaseth in faith and holi-"ness, edifying it self in love, *Eph.* 4. 15, 16. "And, as the *Apostles* in their *writings* do "ascribe unto all the *Churches*, and the *mem-*"*bers* of them, a participation in this *effectual* "*vocation*, affirming, that they are Saints, *cal-*

"led, *sanctified, justified*, and *accepted with God* "*in Christ*, *Rom.* 1. 5, 6. 1 *Cor.* 1. 2. 1 *Cor.* 4. 5. *Heb.* 3. 1. *Jam.* 1. 18. 1 *Pet.* 2. 5. 2 *Cor.* 6. 17, 18. 1 *Cor.* 6. 11. "So, many of the duties that are "required of them in that relation and con- "dition, are such, as none can perform unto "the glory of God, their own benefit, and "the edification of others, (the ends of all Cat. p. 107. "obedience) unless they are partakers of this "*effectual calling*, 1 *Cor.* 10. 16, 17. 1 *Cor.* 12. 12. "*Eph.* 4. 16. Add hereunto, that these Church- "es, and the members of them, are not only "commanded to *separate themselves*, as to their "worship of God, from the *world*, that is, "men in their *worldly* state and condition, but "are also required, when any among them "transgress against the rules and laws of this See more Cat. p. 210. in the Answ. to Q. 47. "*holy calling* above described, to cast them out "of their *society* and *communion*. 1 *Cor.* 5. 13.]

By all which, it plainly appears to be the *Catechist's* doctrine, That none may be admitted as *members* of *particular* Churches, but *true believers*, *real Saints*, *effectually called*, i. e. as he explains it, *regenerated*, *converted*, *vivified*, *illuminated*, *justified*, and *adopted* ones; persons *savingly quickned* from the *death* in *sin*, and *vitally united* to Christ the *Head*; and That these Churches are to be *separate* in their *communions* from all men in their *worldly* state and condition.

A *dangerous encouragement* to all that are admitted into their *Societies*, to presume themselves of *God's elected ones*; but a *sure proof*, if granted, That *true believers* may fall away from

from grace, and ſo periſh; it being certain, that ſome of the members of *particular* Churches have ſo done.

But, if this be ſo, I fear, we muſt be forced to *un-church* all the *Churches* of Chriſt on earth, and go out of this world, that we may have no fellowſhip with *maſked hypocrites*.

I deſign not here a laborious confutation, intending a poſitive confirmation of the truth to follow in the cloſe; it ſhall ſuffice therefore, to note, That the *Catechiſt* hath forgotten his own *diſtinction*, between the Catholick *Church* of *God's elect*, and *particular Churches* or ſocieties of Chriſtians, when he thus makes the *qualification* of the former (whereof yet he warned us to take notice, that he did not *treat*) as neceſſary unto the *later*; and I will only ſet him againſt himſelf, it being the property of *falſhood* uſually to *confute* it ſelf. His words are theſe;

["The members of the *Catholick Church* Cat. p. 90. 91.
"are not known to one another *merely* (he "ſhould ſay, not at all) on the account of that "*faith* and *union* with Chriſt, which makes "them *ſo*, whence the whole Society of them "is, as ſuch, *inviſible* to the world and them-"ſelves, *viſible* only on the account of their "*profeſſion*.] Whence I thus argue. None are admitted *members* of particular *Churches*, but as they are *known*; now they are not known on the account of that *faith* and *union* with Chriſt, the *head*, which beſpeaks them true and ſincere *Chriſtians*, and of the number of *God's elect*: Therefore they are not admitted

mem-

members of *particular* Churches, on that *account*. Again, None are admitted Church-members, so far as they are *invisible*; but as to this *qualification* required, of true *grace* and *conversion*, so they are. Again, Church-members are admitted only so farr as they are *visible*; but they are visible only on the account of their *profession*: That only therefore is required to their admission. Hear we *him* speak once more, where he treats of that *covenant* which *formally* constitutes a *particular* Church.

Cat. p. 111. ["In this obedience, saith he, they do "these *two things*, which alone, he (*i.e.* Christ) "requires in any persons, for the obtaining of "an interest in these (*Church-*) *priviledges*. "First, they confess Him, his person, his au-"thority, his law, his grace. Secondly, they "take upon themselves the observance of all "his commands.]

Now, from hence, I thus argue; If these *two things*, which alone are required by Christ, to invest a person with an interest in *Church-priviledges*, may be done without real *grace*, and true *conversion*; then real *grace* and true *conversion*, are not a *qualification* indispensibly *necessary* to *Church-membership*: But these *two* particulars (of *confessing Christ* and *promising obedience*) which (saith the Catechist) *alone* Christ requires, &c. may certainly be done without *real grace* and *true conversion*: *Ergo*.---- And now I leave him to answer these his *own arguments*; his own arguments, I justly call them, being so evidently deduced from his *own words*.

This

This therefore for the *first particular*, the *subject matter* of *churches*.

Nor will it be necessary, to insist much upon the *second*, which depends wholly upon this *first*, as it's *foundation*. *viz.* "The *means* "whereby these *persons* are brought into a "condition capable of their *Church-state*, or "qualified for it.

These, both in the answer and explication, are said to be, *the administration of the word and spirit of Christ*. Cat. p 89. 101.

The *Word*, 'tis true, is the *ordinary means* whereby it pleaseth God to *convert*, and call home *sinners* to himself, but yet not the *only means*. It is not fit that we limit the operations of the *Holy Spirit*, unto the *word* only; sometimes a *cross* and *affliction*, may reduce the *prodigal* unto himself, and so to his *Father's house*. Sometimes a parent's *good example*, and *prudent education*, works *indiscernably*. And oftentimes, the *special* and *particular account* is not to be given. *i. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.* S. John 3.

But I proceed rather, to the *third*, and *last point* to be observed; namely, "the especial "*means* whereby these persons, so *fitly qualified* "for Church-fellowship, are made a *Church*; and that we have also set down, both in the *Answers* and in the *Explication*. In the An- "swers [joyned together in an *holy band*, or Cat. p 88. "by *special agreement*] [upon their own vo-

luntary

p. 108. "*luntary conſent*, and *engagement* to walk toge-
"ther--] In the Explication, thus; [being
"made willing and ready in the day of his
"power, *Pſalm* 110. 3. they *conſent*, *chooſe*, and
p. 111. "*agree* to walk together, in the obſervation of
all his commands, and hereby do they become
"a *Church*.] And, that we may know what
this *voluntary conſent* is oppoſed unto, ["how
p. 114. 115. "ſhall theſe *living ſtones* become an *houſe*, a
"*temple*? Can it be by *occaſional occurrence*,
"*civil cohabitation* in *political precincts*, *uſage*,
"or *cuſtom* of *aſſembling* for ſome parts of
"worſhip in *any place*? Theſe things will ne-
"ver frame them into an houſe or temple.
"This can be no otherwiſe done, than by
"their own voluntary conſent and diſpoſi-
"tion.] So afterwards, to this Queſtion,
p. 120. ["Wherein doth the eſpecial form of a parti-
"cular Church conſiſt?] The Anſwer is,
["In the ſpecial *conſent* and *agreement* of all
"the members of it to walk together in the
"obſervation of the ſame *ordinances numeri-*
cally.] A text of Scripture, by the way,
"would do well for that word *numerically*.
p. 121. And in the Explication, ["This cannot con-
"ſiſt in any thing that is *accidental*, *occaſional*,
"or *extrinſecal* unto it, ſuch as is *cohabitation*,
"(which yet the Church may have reſpect un-
"to for *conveniency*, and farthering of it's edi-
p. 122. "fication) (Let us mark that) nor in any *ci-*
"*vil*, or *political* diſpoſal of its members in-
"to *civil ſocieties*, for *civil ends*, which is
"extrinſecal to all its concernments, as a
"Church.]

The

The plain *Engliſh* is, Theſe *particular Churches* are not *Pariſh-Churches*, or ſocieties of *Chriſtians* of the ſame *Neighbourhood*, but *cull'd out* here and there, and embodyed together, by an holy *league* or *covenant*, to walk together in the ſame ordinances.

Well now, It is but fitting that we have the *proof* of this from *Chriſt's inſtitution*. For we cannot eaſily forget what he hath leſſon'd us.

["Some men are apt to look on this *autho-* Cat. p. 86 87.
"*rity* of *Chriſt*, as that which hath the leaſt *in-*
"*fluence* into what they do. If in any of his
"Inſtitutions, they find any thing that is *ſuit-*
"*ed* or *agreeable* unto the *light* of *Nature*,
"as *Eccleſiaſtical* ſocieties, government of the
"Church, and the like, they ſay, are; they ſup-
"poſe, and contend, that *that* is the *ground*
"on which they are to be attended to, and ſo
"regulated accordingly.] And again, [the p. 88.
"*ſuitableneſs* of any thing to *right reaſon*, or
"the light of *nature*, is no *ground* for a *church-*
"*obſervation* of it, unleſs it be alſo *appointed*
"and *commanded* in eſpecial by Jeſus Chriſt.]
And ["If we perform any thing in the wor- p. 85.
"ſhip of God, on any other account, it is no
"part of our obedience unto him, and ſo we
"can neither expect his *grace* to aſſiſt us, nor
"his *promiſe* to accept us therein, for that he
"hath annexed unto our doing and obſerving
"whatever he hath *commanded*, and that be-
"cauſe he hath *commanded* us.] Nothing therefore will ſatisfie our conſcience here, but *Chriſt's authority*, *Chriſt's command* of this *mutual Church-league* and *covenant*, this holy

hand

band and *agreement*. What now doth the C
techist offer us as to this? He tells us, in th
p. 117. general; ["Without this *consent* no *society* o
"any kind can exist: This is the form of me
"*coalescencies* into *societies*.]

Carnal man! Is this a motive for *Church*
observance? Shall the light of *nature* and *rea*
son take up the room of Christ's *authority* an
command? "How strongly inclined is ma
"nature, to bring in humane devices into th
"government of the Church, and the worsh
"of God? ---- But the truth is, this *light* o
nature is very *dimm*, and this *reason* none o
that we can call *right reason*. All *Societie*
depend not upon *mutual consent*, at least, th
voluntary, and *free consent*. There is a *natura*
society in Families. And be the ground an
foundation of that *civil society* we live in, wha
it will, in its *first beginnings*; our children are
born under *government*, and the *laws* of tha
society, without personal *consent*. Let him
therefore mend his *politicks*, that they tend
not to the *infecting* of *religion*. For, this *Rea*
soning seems to lead directly to *Anabaptism*,
a step of perfection whereto, it seems, his
principlet have not yet advanced him. But, 'tis
possible, at long run, he may also end there.
Cat. p. 117. However, at present, he allows *infants* "to be
"a proper subject of *Baptism*. Well then, by
Baptism they are admitted into the Church,
and being so admitted, must needs be looked
upon as *Church-members*, and yet, *confessedly*
made so, enter'd into that society, without
their *voluntary consent*. --- We are therefore

to

to seek for farther satisfaction about this *Church-covenant*, this "joynt, voluntrry con- p. 111.
"sent, and form of coalescencie into Church-
"society. And I am perswaded, our Cate-
chist hath done his best, for our information.
Let us then hear him farther.

["Thus did God take the *children* of *Is-* Cat. p. 12.
"*rael* into a Church-state of old. He pro-
"posed unto them the *Church-obedience* that
"he required of them, and they voluntarily,
"and freely took upon themselves the per-
"formance of it, *Exod.* 24. 3. "And *Moses*
"came and told the people all the words of
"the Lord, and all the judgments, and all the
"people answered with one voice, and said,
"All the words which the Lord hath said, will
"we do. So *Deut.* 5. 7. And hereby they had
"their *solemn admission* into their Church-state
"and relation unto God. And the like course
"they took, whenever there was need of re-
"newing their engagements. *Josh.* 24. 18, 21, 22.
"And the people said, We will serve the Lord,
"for he is our God. And *Joshua* said unto the
"people, Ye are witnesses against your selves,
"that ye have chosen the Lord, to serve him, and
"they said, We are witnesses. This was the *cove-*
"*nant* that was between God, and that people,
"which was *solemnly renewed* so often as the
"Church was eminently *reformed*. Now, al- Cat. p. 111.
"though the outward solemnity and ceremo-
"nies of this *covenant* were peculiar unto that
"people, yet as to the *substance* and *nature* of
"it, in a sacred *consent*, for the performance of
"all those duties towards God, and one ano-

"ther,

"ther, which the nature and edification of a "Church do require, it belongs to every "Church, as such, even under the *Gospel*." But here crowd in abundance of Exceptions.

In the general, That the practise of a thing in the worship of God, under the *Old Testament*, is not any better evidence for Christ's *institution*, than the *light* of *nature*; and that we have only his *bare word* for it, that the *outward* ceremonies and solemnities of this *covenant*, were peculiar to that people, and the *substance* of it *common* also unto us.

And then particularly,

1. The words, *Church-state*, and *Church-obedience*, are somewhat *mysterious*, as applyed to the *Old Testament*.

2. The *children of Israel*, however, were a *national* Church, and so no pattern for particular Churches.

3. This was not the first time of their *Church-state*, or *Church-obedience*, and *communion*, when this *covenant* was made, *Exod.* 24. The *Pass-over service*, *Exod.* 12. may look very like a *Church-act*. And was not *circumcision* long before, a seal of a *Church-state*, into which they were admitted?

4. This *covenant* specified, was between God and the people, and not any *voluntary* agreement of the people one with another. Nor is it true,

Lastly, That this *covenant* was solemnly renewed by the people's *voluntary consent*, so often as the Church was eminently *reformed*. The chiefest *reformations* on record in the Jew-

iſh Church, have been by their ſupreme *rulers*, ſometimes without the people's *conſent*, and ſometimes *commanding* and *compelling* them to *conſent*. Thus "*Aſa* put away the abomina- 2 Chron. 15.
"ble Idols out of all the cities of *Judah* and 8. 9. 10. 12.
"*Benjamin*, &c. And he gather'd all *Judah* 13.
"and *Benjamin*, and the ſtrangers with
"them, &c.--- And they entred into a Cove-
"nant,-- That, whoſoever would not ſeek the
"Lord God of *Iſrael*, ſhould be put to death,
"whether ſmall or great, man or woman.---
Thus in *Hezekiah's* reformation; "He ſum- 2 Chron. 29.
"mons the Levites and Prieſts before him, and 30. 4. 5, 10.
"ſets them about their proper office, and tells
"them, it was in his heart to make a Cove-
"nant with the Lord God of *Iſrael*, that his
"fierce wrath may turn away.--- And thus
"*Joſiah* made a Covenant before the Lord, to 2 Chron. 34.
"walk after the Lord, &c.--- And he cauſed 31, 32.
"all that were preſent in *Jeruſalem* and *Benja-*
"*min* to ſtand to it.--- And ſtill, according to
the *goodneſs*, or *badneſs* of the Prince, *Reformation* advanced or went backward among them.

Unleſs therefore, the *Catechiſt's New Teſtament proof* be more pertinent and expreſs than the *Old*, his *Church-league and covenant*; this *mutual agreement* and *conſent*, muſt no longer be ranked among the *inſtitutions* of *Chriſt*, but at the beſt, a *Prudential* only of *man's* deviſing. However, the *cauſe* ſhall not want for confidence.

["This is the way whereby believers, or Cat. p. 123.
"the Diſciples of Chriſt, do enter into this 124.

"state, the *formal constituting cause* of any "*Church*. This account doth the Apostle give of the Churches of the *Macedonians*, 2 *Cor.* 8. 5. "And this they did, not "as we hoped, but first gave their own "selves to the Lord, and unto us, by the will of God.--- "This description doth the Apostle give of the way whereby the Believers "of *Macedonia* were brought into *Churches*. "It was by their own obedience to the will of "God, consenting, agreeing, and taking on "themselves, the observation of all the commands and institutions of Christ, according "to the direction and guidance of the Apostles. So did the Believers at *Jerusalem*, being converted by the Word, and making "profession of that conversion in their Baptism, they gave up themselves to a stedfast "continuance in the observation of all other "ordinances of the Gospel. *Act.* 2. 41, 42.]

As to the first of these *instances*; It is manifestly *abused*, to another purpose than St. *Paul* meant it; for, he doth not give there a description of the *way* whereby the Believers of *Macedonia* were brought into *Churches*, but an high *commendation* of the *charity* of those *Churches*. Not a *description*, I say, of any *Covenant* or *agreement*, which did *formally* constitute them a *Church*; that is obvious from the tenour of his discourse, which was, to 2 Cor. 8 give the *Corinthians* notice of that excellent grace of *Charity* God had bestowed on the Churches of *Macedonia*. vers. 1, And from that which follows, verse 6. his desire to *perfect*

fect among them at *Corinth*, the ſame grace (of Liberality) alſo; for he was not now ſeeking to bring them into a *Church-ſtate*, they were already the *Church* of God at *Corinth*, ch. 1. ver. 1. but to awaken their bowels of *compaſſion* to a free *contribution* unto the diſtreſſed Saints at *Jeruſalem* and in *Judea*. And *this* the more powerfully to effect, he tells them of the great forwardneſs of the Churches of *Macedonia*, who, ſaith he, "notwithſtanding their great afflictions and ſufferings, "and their poverty thereby, (See *Act.* 16. 17. 1 *Theſ.* 2. 14.) "were yet ſo rich in liberality, "as, of themſelves, to prevent the *Apoſtle's* "importunity (to whom this work and care of looking after the ſupply of the poor Saints, was committed by the reſt at *Jeruſalem*, *Gal.* 2. 10.) "Yea, to become earneſt ſuiters to the "Apoſtle, to receive their benevolence, and "trouble himſelf with the diſtribution of it; yea, and (as it is thought by Learned Interpreters) "to offer ſome of their own number "to go to *Corinth*; and that as a motive to "St. *Paul* to ſend *Titus* thither ſpeedily, (as it follows, verſe 6.) "to promote the ſame "good work among the Chriſtians there. The ſenſe then of theſe words here relyed upon, ["And this they did not as we hoped, "but firſt gave their own ſelves to the Lord, "and unto us, by the will of God] is to amplifie their ſignal *charity*, reflecting upon what had been ſaid before. As if the Apoſtle had ſaid, "They did not onely equal, but exceed "our expectations; What they gave us, was

"more than we could look for from their po-
"verty, and the chearful, and ready manner
"of their giving, was beyond our thoughts or
"hopes; they consecrated not only their goods
"but themselves also, to this service, God f
"moving their hearts, &c.

This, I conceive, is most evidently th
true sense and scope of that place, which has
not the least glance towards their way of a
mission to a *Church-state*, as is by the Catechi
pretended.

And then, for the believers at *Jerusalem*
Act. 2. 41, 42. all we find, is this; Tha
"being upon their profession of Christianit
"baptized, they were, by that means, adde
"unto the Church, and being added, con
"tinued stedfastly in the Apostles Doctrin
"and Fellowship, and in Breaking of Bre
"and in Prayers.

Not the least syllable of any other *Covena*
than that of their *Christianity*, enter'd into
their *Baptism*, and a *tacit promise* included
their very *admission* into the *Church*, to sub
mit themselves to all the orders and observa
ces thereof.

Now, if thus much would serve the turn
the *Baptismal covenant* included in the ve
profession of *Christianity*, we require it so
lemnly at the entrance of every member int
the *Church*; the solemn uttering of it, wit
his own mouth, as the Oath of *Fidelity* a
Allegiance unto Christ, if he be of years
discretion; or, however, the express owni
of what was answer'd in his name, when bap
t

zed an *infant*, at his *Confirmation*, when he comes to *age* and *knowledge*. Thus much we require for his *actual qualification* for the priuiledges of *adult believers*.

But this is not the *ſacred bond* of *ſpecial agreement* pleaded for; this is not the Catechiſt's joynt voluntary *conſent*, to the ſame Ordinances *numerically*; it it be, let him abandon his *canting words*, and ſpeak *underſtandably*, and we are agreed. But there is reaſon enough to think ſomewhat elſe is aimed at.

The *Independent Churches* are made up of certain perſons, "cull'd here and there out of "the number of profeſſed Chriſtians, and com-"bined into a ſelect, and ſeparate communion "from other Profeſſors, by ſome more ſpeci-"al league and covenant; for which we may expect Scripture-evidences, as ſoon as for their *gather'd* Churches themſelves.

Yet one *proof* farther, the Catechiſt offers us; and we had not need over-look any, ſince the reſt are found ſo nothing to his purpoſe.

["Beſides the *church*, is an *Houſe*, a *Tem-* Cat. p. 114.
"*ple*, the *Houſe of God*. 1 Tim. 3. 15. The *Houſe of* 115.
"*chriſt*, Heb. 3. 6. The *Temple of God*, Eph. 2. "21, 22. Believers *ſingly* conſider'd, are *ſtones*, "living *ſtones*, 1 Pet. 2. 5. Now, how ſhall theſe "*living* ſtones become to be an *houſe*, a *tem-*"*ple*? Can it be by *occaſional occurrences*, *ci-*"*vil cohabitation* in political *precincts*, *uſage*, "or *cuſtom* of *aſſembling* for ſome parts of "worſhip in any place? Theſe things will ne-"ver frame them into an *Houſe* or *Temple*. "This can be no otherwiſe done, than by

"own voluntary *consent* and *disposition*, Eph. 2. "19, 20, 21, 22. *Ye are fellow-citizens with the* "*Saints, and of the household of God*, &c. chap. "4. 6. *From whom the whole body fitly joyned to-* "*gether*, &c. From these, and sundry other "places, it is manifest, That the way and means "of Believers *coalition* into a *Church-state*, is "their own obedience of Faith, acting it self "in a joynt voluntary *consent*, to walk together "in an holy observation of the commands of "Christ, whence the being and union of a "particular Church is given unto any conve-"nient number of them by his law and con-"stitution.]

Now we have all; and his sundry other places, we may guess at, by those *alledged*. In these, it is familiar with him to apply what is spoken of the Catholick Church, which is the Houshold of God, and Body of Christ, to his *particular* Churches --- But I must confess my own ignorance, that I understand not the cogency of this argument from these similitudes. "The *Church* is an *House*, a *Temple*, &c. *Believers* living *stones*, Therefore these must needs "come together into this beautiful form, by a "mutual consent, *&c.* Or, Therefore Church-"communions may not be prudentially ap-"pointed, by determining certain numbers of "Christians, that dwell together in certain "precincts, into orderly societies, for the "worship and service of God, and the due "practise of other offices of their Christianity. The Catechist should do well to remember, that he hath told us elsewhere, "That the

Car. p. 231, 232.

"Church

"Church may have reſpect unto civil cohabi-
"tation for conveniency and edification; and
to conſider withal, that he hath told us, "This p. 117.
"conſent is the form of mens coaleſcencie in-
"to all ſocieties; and then it may prove dan-
gerous to *civil cohabitations*, and *political pre-
cincts* themſelves too, upon the force of his
way of arguing.--- But I will not examine this
matter farther, I ſhall rather endeavour to
give ſome light to thoſe that are willing to
be informed of that account which the
Scripture gives us of the *Chriſtian church*, or
Churches.

CHAP. IV.

A Scripture-account given of the Chriſtian Church. Chriſt ſpeaks of it as afterwards to be built. The power of planting, and building it, to whom, and when given. The beginnings of this Church left by Chriſt. The ſtory of its firſt building by St. Peter, Act. 2. *Baptiſm upon Profeſſion, the door of entrance. The practiſe after admiſſion. The Chriſtian-Church defined. Of* Churches, *as many; and* Church, *as one. The neceſſary qualification of church-members. The viſible Church, a communion of Profeſſors wherein are good and bad, Saints and Hypocrites are mixed together. The Miniſter's unworthineſs nulls not the efficacy of Divine Ordinances. The preſence of evil*

evil members in Church-communion, but not those who consent not to their sins and impieties.

THE word *Church*, in the *New Testament*, imports chiefly, the *Society of Christians*, *i. e. Believers* in *Christ* already come. And it is (in St. *Paul's* language, *Eph.* 2. 19, 20.) "The household of God, built upon the foun-"dations of the Apostles and Prophets, Jesus "Christ himself being the chief corner-stone." Our B. *Saviour* speaks of the *Church*, in the sense to his Apostle *Peter*, as a thing which was to be; a thing to be after builded, *Upon this Rock will I build my Church.* Upon the *Rock*, confessed by him, *Jesus* the *Christ*, the *Son* of the *Living God*, principally; and yet instrumentally too, upon this *Rock*, St. *Peter* one of the twelve foundations of the *Church*, (*Revel.* 21. 14.) and, as we shall observe, in the process of Scripture-story, the first *builder* of it.

See Dr. *Pearson* on the *Creed*, Artic. 9.

St. Matt. 16. 18.

The peculiar power of raising this *Church* was given to the *Apostles*, after our *Saviour's Resurrection*, when he issued forth his Commission to them, "To go out in his name, and "preach the Gospel among all Nations, and "so make Disciples, baptizing them in the "name, (and into the acknowledgment) of the "Father, the Son, and the Holy Ghost, teach-"ing them (so admitted) to observe all things "whatsoever he commanded. In our *Creed* therefore, the mention of the *Church* follows the *profession* of *Faith* made in *God* the *Father*,

St. Matt. 28. 19, 20.

the

the *Son*, and the *Holy Ghost*. All the members of this Church, are supposed to be baptized in the Name of the *Father*, the *Son*, and the *Holy Ghost*; and this Church is the *universal* Society of them who believe in, and worship the *Tri-une God*, the *Father*, *Son*, and *Holy Ghost*.

Well, The *Commission* for *planting* this Church in the world, issued forth from our *Saviour* after his *Resurrection*, when he appointed them "to preach repentance, and re- St. Luke 24.
"mission of sins, in his name, among all Na-
"tions, beginning at *Jerusalem*, to witness
"and testifie the Articles of Christian faith,
"and to incorporate, and embody, all that
"should believe, into one society, by Baptism;
"But he commands them expresly to tarry in vers. 47, 48, 49.
"the city of *Jerusalem*, till they were endued
"with power from on high, till they received
"the promised gift of the Holy Ghost, to qualifie them with extraordinary abilities for this work committed to them, that the Spirit might accompany them in the world as *Christ's advocate*.

Now all the remarkable Actions we read among the Apostles, after Christ's *ascension*, till the pouring forth of the Spirit, was, only the choice of a *substitute* among themselves, in the room of *Judas*, that fell by his transgressi- Act. 1. 23.
on, to compleat their number; and accordingly, we read, "*Matthias* was chosen by
"lot, to take part of the Ministry and Apostle-
"ship with them, and he was numbred with
"the eleven Apostles. And the number of the ver. 15.

names

"names together there assembled, Apostles and Disciples, left by Christ, were about an "† hundred and twenty.

† Not that these were all that were then believers, (for we read of above 500 brethren at once, 1 Cor. 15. 6 to whom Christ appeared after his Resurrection) but all at that time assembled.

This then was the *beginning* of the Christian Church, left by Christ; now the first *remarkable building*, and *encrease* of this Church, we have an account of, *Acts* 2.

After that the *Holy Ghost* descended on them at *Jerusalem*, on the day of *Pentecost*, according to Christ's *promise*, (whence the mention of the Church, planted by the *Apostles*, fitly comes in our *Creed*, immediately after the *Article* of the *Holy Ghost*; St. *Peter*, fill'd with the *Spirit*, stands up, and *preacheth* to the multitude, and is the means of *converting* 3000 *souls*, according to the *promise*, ---*Upon this Rock will I build my church*.

Now, This three thousand, added to the remnant left by Christ, upon St. *Peter's* Sermon, are the first *society* that we read expresly call'd a Church in the *New Testament*. So they are call'd, *Act.* 2. 47. and we read not of any so call'd before them.

Here then is the "beginning of the Apostolick Church, the society of those that believe "in Jesus Christ, conceived by the H. Ghost, "born of the Virgin *Mary*, &c. which was the prime *doctrine* of the *Apostles*, the Society of these *baptized believers*. Nor can a truer account be given of the Christian Church, than by

by perusing diligently this *story*, where we have a clear description of,

The *entrance* of these three thousand into the Church. And,

Their *practice* after that *entrance*.

The sum is this:

St. *Peter* first preaches, and the substance of his Sermon is, the Doctrine concerning *Christ*, and the point of *Repentance*, *Faith* and *Repentance*; advising all that believed, embraced, and would profess this Doctrine, to be baptized. And this was the *door* of their *entrance* into the Church, *ver.* 41. "Then they that "gladly received his word, were baptized, and "the same day there were added unto them, "(that is, to the 120) about 3000 souls. *Baptism* upon a profession of *faith* and *repentance*, was their *entrance* into the Church.

Now then, their *demeanour*, being so *enter'd* and admitted, follows, *ver.* 42. 44. "They "continued stedfastly, and that together, in "the Apostles Doctrine, and fellowship, and "in breaking of bread, and in prayers. They persevered in hearing the Apostles *teach*, in observing the *orders* of their society, and all mutual *offices* of *charity*, in *eating* the *Lord's Supper*, and *praying together*.

So that here we are sufficiently resolved about the Christian *Church*, namely, "That "it is a visible company of persons thus ad-"mitted, and thus continuing, being once ad-"mitted. And this is the Church which was *daily encreased* afterwards, and is to be *preserved*, and *encreased* to the end of the world, by the

†Not that these were [illegible]

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the continued *addition* and *acceſſions* of oth
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by the *ſame door* of *entrance*, and demeanin
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"ded daily ſuch as ſhould be ſaved, verſe 4
And this is the Church, which our B. *Savi*
promiſed to ſet up, and uphold for ever
the world, "and that the gates of Hell ſhou
"not prevail againſt it. St. *Matth.* 16. 18. *vi*

"The Society of profeſſing penitents an
"believers, baptized into the name of the F
"ther, Son, and Holy Ghoſt, and commun
"cating together in the Apoſtolical Doctrin
"Diſcipline, Sacraments, and Devotions.

Now this *Society* afterwards increaſing, b
the great multitude of *believers*, was, of neceſſ
ty, to be *ſub-divided* into certain *particular*
for the performing of *joynt-ſervice* to God,
an *orderly communion*; as accordingly it wa
by the *Apoſtles* authority and direction. An
that is the ground, why we ſometimes rea
of *Church*, in the *ſingular* number, as of *on*
and ſometimes again of *Churches*, as of *man*
I will declare this matter ſomewhat more d
ſtinctly.

Sometimes we read of *Churches*, as *man*
Act. 16. 4, 5. "They went through the Cities, and deliver
"the decrees of the *Apoſtles* to be kept, and
"were the Churches eſtabliſhed in the faith
Rom. 16 14. "and increaſed in number daily.--- All th
1 Cor. 14 33. "Churches of the Gentiles.---All the Church
"c

"es of the Saints.-- The brother, whose praise 2 Cor. 8.
"is in the Gospel, through all the Churches.-- 18, 19.
And, "Chosen of the Churches, to travel with
"us.--- I robbed other Churches, to do you ch. 11 8 28.
"service. --On me, daily, the care of all the Act. 9. 31.
"Churches.---The Churches throughout *Ju-* Gal. 1. 21, 22.
dea, Galilee, and *Samaria*, &c.

These Countries, through the successful preaching of the Gospel, had many *particular* Churches, or congregations of the *faithful*, united under some *Minister* or *Bishop*; the lesser *congregations* under some inferiour *minister*. And thus we read of a few *believers* convened together in the house of one *single person*, as a *Church*. "Greet *Priscilla* and *Aqui-* Rom. 16 5.
"*la*, likewise greet the Church in their house.
"The Churches of *Asia* salute you, *Aquila* and 1 Cor. 16. 19.
"*Priscilla* salute you, with the Church that is
"in their house. Salute *Nymphas*, and the Col. 4. 15.
"Church in his house. To *Philemon*, our Philem. 1.
"dearly beloved, and fellow-labourer, and to ver. 2.
"the Church in thy house. This Church in their house, was "the baptized believers of "the family, with such other neighbour Chri-"stians, as were admitted and received to joyn "in Gods worship and service with them "there.---Now many of these *lesser* congregations were united under a *superiour Minister*, or *Bishop*. For, in and about, great and populous cities, there were many such *little*, and *particular* Churches, and yet we may observe, that the Scripture speaks of such *particulars*, as united together in *one Church*. A pertinent instance we have in the Epistle to the *Corinthians*,

2 Cor. 14. 34. *thians*, "Let your women keep silence in th
"Churches, saith *St. Paul*, that is, all the pa
ticular congregations belonging unto C
rinth; and yet the same Apostle dedicates th
Epistle, not to the Churches at *Corinth*, in th
2 Cor. 1. 1. *plural*, but in the *singular* number, "To th
"Church of God which is at *Corinth*. An
thus, in like manner, we read of other *gre*
cities, though there were many *particular*, an
lesser Churches, in them, and the adjacent par
belonging to them, yet are they mention'd
still but as *one* Church. So the Church o
Jerusalem, of *Antioch*, of *Cæsarea*, of *Ephesus*
of *Laodicea*, of *Smyrna*, &c. The reason this
already intimated: All the *particular* Church-
es belonging to those great Cities, were united
under the care and circumspection of one *su-*
perior Minister, or *Bishop*, and were there-
fore accounted as *one* Church. There were
many *particular*, or *Parish-churches*, as we
speak, and yet all but one *Diocess*, united un-
der one *Bishop*. The case is plain, if we look
but to the *seven* Churches of *Asia*, in the *Re-*
velations. They are numbred, all of them, ac-
cording to their *single Governours* and *Over-*
seers, according to their *seven Angels*, though
each of them was certainly subdivided into
many *particular* Churches or Congregations.
Every *congregation* of the Saints, with a *Mini-*
Cat. p. 117. *ster* among them, (without which, "it is not
"*organically compleat*; that I may borrow the
Catechist's phrase; nor, as he well calls it, "a
"Spiritual corporation, attended with rule
"and government,) was a *little* Church; and
many

many of these, doubtless, there were belonging severally to *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*; and yet are all these reckon'd but as *seven* Churches of *Asia*, because of those *seven Angels*, or *Bishops*, presiding over them. Revel. chap. 2. 3.

A *collection* then, of *several congregations*, every one of which may be called a *Church*, is yet, in the *Scripture-propriety*, one Church, by vertue of their *subordination* in *government* under one *chief guide* and *ruler*. There are many *lesser Churches*, which are but members of one greater *Church*. And so, in like manner, many of those *greater* Churches, united under *single Bishops*, may be no more than members of one *Provincial*, or *National* Church, united under some *common superiour*, for *order* sake, whom we call *Arch-Bishop*, and *Metropolitan*. And there may be many *Provincial*, and *National Churches*, which are yet but members of the *universal church* of Christ, derived from the Apostles, which, however consisting of so many homogeneous parts and members, call'd *churches*, is yet but *one* Church, because under one *supreme governour* and *ruler*, namely, Christ himself, the *Great Shepheard* and *Bishop* of our *Souls*; That *whole* body whereof he only is the *Head*.

Now the necessary *badge* of every *member* of Christ's *visible Church*, or any *particular Churches* thereto appertaining, is the *profession* of *faith* and *obedience*, with *Baptism*, in the Name of the *Father*, *Son*, and *Holy Ghost*, whether

ther that *profession* be true and in reality, or no, God alone judgeth. For the *visible Church* of Christ is a *communion* of *professors*, wherein *good* and *bad*, *sincere* and *hypocrites* are mingled together. There was a *Judas*, a *Traitor*, and *false Apostle*, among the *twelve*; and there will be *false disciples* mixed with the *true*, whilst this world stands. *Earth is a place for unmixed communions.* We are here in a *middle-state* and *region* (as it were) between the perfection of *good* and *evil*. In *Hell* there are *soli mali*, *evil ones only*, and none good to partake with them. In *Heaven*, there are *soli boni*, the *good only*, and none that are impure or evil, to communicate with them; but on *Earth* there continue, *& boni & mali*, both *good* and *bad* together, and so are like to continue, till their parting, at their removal hence to one of these other *places*, the *one* on the right hand, the other on the left; and then the *good* shall be advanced to a blessed *society* of *just men* made *perfect*; and the *bad* cast down to the wicked *combination* of the *damned*. "The Kingdom of heaven is there-
St. Matt. 13. 24. 30. "fore likened to a field, wherein the wheat
"and tares grow together, until the harvest;-
47. "to a net cast into the Sea, gathering of every
chap. 3. 12 "kind, good and bad fish; -- to a floor, or
"which there is chaff as well as corn. 'Tis a
2 Tim. 2. 20. "great House, in which, there are not only
"vessels of gold and silver, but also of wood
"and of earth, some to honour, and some to
St. Matth. 25. 32. "dishonour. 'Tis a large sheep-fold, where-
"in there are together sheep and goats, to be
"se-

"ſeparated at the laſt day. 'Tis our B. *Saviour's* own *maxim*, *Many are called, and few choſen.* A *call* therefore, to *Church-membership*, doth not neceſſarily *include*, or *ſuppoſe* the *truth* of *grace*. The Church of Chriſt, indeed, is an *holy Church*; *holy*, by vertue of the *baptiſmal dedication*, and *ſeparation* of all its members unto God; *holy*, by vertue of their *external calling* and *profeſſion*; *holy*, by vertue of their great *obligation* unto, and *proviſions* for, *real holineſs*; and, laſtly, *holy*, by vertue of the *ſincere holineſs* of the *ſincere members* of it; but it no wayes follows from hence, that none may be looked upon as *viſible members* of this *Church*, but ſuch as are *truly*, and *inherently holy*.

Fortiſſimo tene, & nuſquam latius dubites Aream Dei eſſe Eccleſiam Catholicam, & intra eam, uſque in finem ſæculi frumento mixtas paleas contineri: hoc eſt bonis malos ſacramentorum communione miſceri. *Fulgentius* ad Petr. Diacon.

The *Church* then, being, as hath been ſaid, a *mixed communion*, there may be ſometimes in it, *unworthy miniſters*, and *falſe* and *corrupt members*, and yet is not the efficacy of God's *ordinances* null'd by the *one*, nor the *communion* it ſelf polluted, barely by the *preſence* of the *other*.

Vide Chemnit. de Eccleſia, cap. 5.

The *efficacy* of *Church-ordinances* depends not on the *Miniſter's worthineſs*, but the *Divine inſtitution*; and therefore cannot be *null'd* by the *Miniſter's unworthineſs*, be that what it will. Suppoſe the man to have ſome private *errours*, or to be noted for this or that *vicious practiſe*: Theſe, indeed, are things which *ought not* to be, eſpecially in a man of his *place* and *function*; but, though they ſhould be (as ſometimes 'tis like they may); yet, if he be a *commiſſioned*, and *ordained Miniſter*, and do

keep to the *rightful forms* of *administration*, the *efficacy* of *God's holy ordinances*, he shall not be prejudiced to the well-disposed, through his *errour*, or *impiety*. The reason is, the *Ordinances* are *God's*; *man's* is the *ministration* of them only; who, if he be *good*, is a *co-worker* with God, and, though he be *evil*, may yet be an *instrument* whereby God *worketh*, and conveys his *grace* to others. *Water*, we know, may be brought into a *Garden*, to cause it to *fructifie*, and bring forth *plentifully*, as well by a pipe of *wood* or *lead*, or some *baser matter*, as by a pipe of *silver* or *gold*; and the Prophet *Elias* his *food* was not the *worse*, because a *black Raven* served it up. Our B. Saviour warns his Disciples, to beware of the *leaven of the Pharisees*, but yet he enjoyned the hearkening to their *sound doctrine*, and learning instruction from them. "The Scribes and Pharisees, saith Matt. 23 2, 3 "he, sit in *Moses* seat, and therefore whatsoever they bid you observe, that observe and "do; but do not ye after their works, for they "say, and do not. He may set others in the *right way*, heaven-ward, who, himself, it may be, (the more the *shame* and *pity*) either *stands still*, or *posts on* a *contrary way* unto *destruction*. He may preach to others *successfully*, who, yet, for want of *self-government*, prove a *cast-away* himself. So much may seem intimated by the Apostle, 1 Cor. 9. 27.-- The *personal vices* of *Ministers*, cannot *disable* the *efficacie* of *Divine ordinances*. True, indeed, they do often *prejudice* people, against the wayes of God, and (as *Eli's* sons profaneness did) make

them

them to abhorr the *sacred offerings*; and therefore all severity is to be used in the Church, for the restraining of such *provocations*. But *still* there is a *vice*, and *fault* too, in the *people*, that they do, for the *sake* of *evil men*, *abhorr* that, which is of it self *good* and *holy*. Where the people are themselves *rightly* disposed, the *good word* and *sacraments of God*, shall not, for the *Ministers Errours* or *Vices*, lose their *effect*.

Neither shall the presence of *evil-members* in *church-communion*, be the hurt of such, who *consent not* to their *sins* and *impieties*; for, *every one shall bear his own burthen*. The Society of evil men, (as St. *Austin* saith well) doth not corrupt us, in partaking with them of the same *Sacraments*, but in *consenting* to their *wickedness*. And again, They *communicate* with *evil men*, who are *delighted* in their *society*, as *such*; but, as for those, who are displeased with them, and yet are not able to reform them, they communicate not with their *deeds*, but Christ's *Altar*. And again, Evil men, though known in the Church, do not hurt the good, if there be either power *wanting* of *prohibiting* their communion, or some weighty *reason* of keeping the peace, hinder the putting of that *power* in *execution*. These are the *golden rules* of that *Learned Father*, who took so much labour and pains in his writings against the *Donatists*, and ſit they are to be remembred by us.

Quisquis in Ecclesia bene vixerit, nihil ei præjudicant peccata aliena; quia, ut Apostolus dicit, Quisque proprium peccatum portabit, Gal. 6. Communio igitur malorum non maculat aliquem participatione Sacramentorum, sed consensione factorum. *Aug.* Ep. 152. Quibus mali placent in unione, ipsi communicant cum malis. Quibus verò mali displicent, & eos emendare non factis eorum, sed Altare Christi communicant. Ep. 162. Etiam cognitâ mali, non obsunt in Ecclesia, si eos à communione prohibendi aut potestas desit, aut aliqua ratio conservandæ pacis impediat. Ep. 164.

And it is very good advice which *he* quotes from St. *Cyprian*, ; "That we are not there-
"fore to depart from the Church our selves
"because we see tares to be in the Church
"but only to labour, that we our selves may be
"pure grain, that when that corn shall be lodg-
"ed in God's granaries, we may receive the
"fruit of our work and labour.

Cyprianus ad Presbyterum Maximum scripsit, Non ideò quoniam zizania in Ecclesia esse cernimus, ipsi de Ecclesia recedamus. Nobis tantummodo laborandum est, ut Frumentum esse possimus: ut cum cœperit frumentum Dominicis horreis condi fructum pro opere nostro & labore capiamus. Contr. Cresten. Grammat. l. 1 c. 34.

2 Cor. 2. 15, 16. "'Tis no prejudice unto those, to whom the
"Word of God is the savour of life, unto eter-
"nal life, that the same Word, by reason of
"other mens infidelity, becomes unto them, the
"savour of death, unto eternal death.

1 Cor. 11. "'Tis no prejudice to the worthy receiver of
"the Holy Communion, who feeds upon
"Christ's body and blood, by faith and love,
"and Divine meditation, that the unworthy
"communicant, at the same time, eats and drinks
"damnation to himself.

The very same meat, we know, is *nourishment* to a *well-disposed* stomach, which to an *ill*, and *depraved one*, is the matter of *crudities* and *diseases*; nor is it any whit the less a *nourishment* unto the *healthful*, because, it may be, at the *same time*, it contributes *accidentally* to the encrease of the *sick man's* distemper.

Thus, now, have I declared, with all plainness, as much as seems necessary to be spoken here, about the *nature of Christian Churches*, and the *qualification* indispensably required in all the *members* of them.

CHAP.

CHAP. V.

Of the places we call Churches. That all difference of place is not taken away in the New Teſtament. St. John 4. 20, 21, 22. *examined. The Temple at* Jeruſalem, *on ſome accounts Typical, on others Moral.* David's *reſolutions of building the Temple, grounded on a rational piety, and both He and* Solomon *arguing the fitneſs of its Magnificence, by arguments of reaſon. Scripture-precepts of reverence to God's houſe, have no ſign in them of being Ceremonial only. Rationally therefore applyed by the* Jews *to their Synagogues. The Centurion's Synagogue a proof of his love to their Nation. Chriſt and his Apoſtles conſtant in frequenting the Temple and Synagogues. Probable it is, that even in the time of the firſt Chriſtians, there were certain places peculiar for their ſerving God in. Intimations thereof in Sacred Scripture,* Act. 11. 26. *A Local Church, as early as the name Chriſtians,* 1 Cor. 11. 18. *The houſe of God oppoſed to their private houſes. Mr.* Mede's *conjectures, what that houſe was, and farther proofs about it. The general reaſon of appropriating certain places to God's worſhip and ſervice.*

YEt before I leave this Argument quite, I will take notice briefly of another *acceptation*, familiarly uſed of the word *Church*. 'Tis confeſs'd, indeed that the word (*Ecclaſia Eccleſia*)

clesia) which we translate *church*, doth *primarily* referr to the *persons assembled*; but this is no hindrance, but that the same word may at other times signifie the *place* of their *assembling*, in like manner, as is usual with many other words; for instance sake, *Colledge*, *ynagogue*, *Senate*, *Synod*, &c. Somewhat therefore, of the *place*, which we are wont, (and that upon ground enough) to call the *church*; and this, the rather, because of what the *Catechist* hath told the world.

Catech. p. 15. ["Under the *New Testament* all *difference* "of, and *respect* unto *place*, is taken away. "*John* 4. 21. The hour cometh, when ye shall "neither in this mountain, nor yet at *Jerusa*- "*salem*, worship the Father; but the hour "cometh, and now is, when the true worship- "pers shall worship the Father in Spirit and "in truth; for the Father seeketh such to wor- "ship him. And we are commanded in all "places equally, to make our prayers and sup- "plications. - -]

Here then, it may not be amiss to consider, first, the *true scope* and *importance* of the place of *Scripture* here quoted, and then such other *particulars*, as shall appear pertinent for our right information about this *subject*.

As to the *Text* of St. *John*. Our B. Saviour was now conversing with a *Samaritan* woman, who stood up for the worship of her Country, in Mount *Gerizim*, against the *Jews*, who confined God's solemn appointed worship, to the Temple at *Jerusalem*. These are the words of the 20th. verse; ["Our Fathers

vt. John 4 20. "wor-

"worshipped in this mountain, and ye say, "that in *Jerusalem* is the place where men "ought to worship.] Hereupon therefore, 21, 22 &c.
Christ saith unto her, ["Woman, believe me, "the hour cometh, when ye shall neither in "this mountain, nor yet at *Jerusalem*, worship "the Father;] That is, The worship of God shall be so far from being limited to this *place*, to this *mountain*, that it shall not be restrained to *Jerusalem* it self; nay, a *desolation* shall shortly overwhelm both. ["Ye worship ye know "not what: We know what we worship.] that is, Ye *Samaritans* worship the *God of the Land*, (as it is declared, 2 *Kings* 17.26.) without knowledg who that is, and your *own Gods with him*; but we *Jews* worship the *eternal God of Heaven*, who hath revealed himself to *us* [for *salvation* is of the *Jews*.] The *special revelations of God*, beyond what other nations enjoy, belong to the *Jews*, and so all manner of *advantages* toward our *eternal good*. To *them* God sent his *Prophets*, and of *them* cometh the *Messiah*, the Saviour of the world. The *Jews* then have the priviledge above the *Samaritans*, or any other people.--- Yet is not this an argument of the *perpetual duration* of their *way* of *worshipping* God, by their *Sacrifices* yearly, and other ceremonial *observances* at *Jerusalem*.] "But "the hour cometh, and now is, that the true "worshippers shall worship the Father in spi- "rit and in truth; for the Father seeketh such "worshippers of him;] that is, Now the time of *reformation* approacheth, wherein God will be worshipped and obeyed in a

er by the *Judaical rites*, (which are often call'd *carnal*, consisting most-what in *external performances*, and were to continue only till the time of Reformation, *Messiah*'s coming) much less, according to the *Samaritan* false *worship*, who worshipped their own *Idols* together with *God*, 2 *Kings* 17. but, *comparatively* with these, in a *pure*, *spiritual manner*; and such as was *typified* by those *shadows*. And the Son of man is now *come* to draw all men to this *way* of *worship*. *i. e.* from the *Judaical* and *Samaritan* way, to the *Christian*. ["God "is a Spirit, and they that worship him, must "worship him in Spirit and truth.] It is the *Christian worship*, which he is especially delighted with, as most *suitable* to himself; not indeed, was he ever pleased with any *meer bodily worship*, *principally*, or *in*, or *for it self*. He will have our *souls* joyned to our *external performances*, and be worshipped after that way of *truth*, which answers to the fore-going *types* and *shadows*. *i. e.* after the Christian manner, by Christ revealed.

But now, how weakly is it from hence inferr'd, that, because these *two places*, whereto the *Jews* and *Samaritans* confin'd their worship, are *taken away*, and ruined; or, because there is no *special place* now under *Divine command*, as there was to the *Jews*; therefore *all difference* and *respect* unto *places*, is totally *removed*; neither is there any place to be appointed among Christians, as *peculiar*, and *separate* to *God*'s *service*. This fallacy lies in drawing an *universal conclusion* from *particular*

pre-

premises, which will not bear it. And it is not much unlike to this. Because we are not *obliged*, as the *Jews* were, to come *three times a year before God*; therefore, under the *New Testament*, all *difference* of, and *respect* unto *time*, is also taken away; so that no *certain dayes* may be appointed to *God's worship*, or have a special stamp of *holiness* upon them, on the account of their *separation* thereunto.

St. *Paul* indeed wills, "that men pray eve- 1 Tim. 2. 8.
"ry where, lifting up holy hands, without "wrath and doubting. Every where therefore we may, upon occasion, pray *lawfully*, and pray *acceptably*; but it follows not thereupon, that we are *commanded* to pray in all places *equally*, and that there are to be no select *oratories*, and *houses of prayer*; It follows not, I say, any more than that, because the same *Apostle* bids us to 1 Thes. 5.
pray without ceasing; i. e. *continually*; therefore there are no *special hours of Prayer*, or *dayes* to be *more peculiarly set apart* for that *service*. Thus much upon the occasion of the Text of Scripture, by the Catechist referr'd unto.

Now it may deserve farther to be considered;

First, That the Temple it self, at *Jerusalem*, though it were, upon some accounts, *typical*, yet had a *moral* end too in it; as *set apart for the lauding and magnifying of the most high God, after the solemnest manner*, appointed chiefly for *prayer*, and not for *sacrifice*; from whence 1 Kings 8.
also it had it's *name*, the *House* of *Prayer*; So 28, 29, 30.
the *Prophet* speaks of it, with relation to the *Gentiles*, as well as *Jews*. *My house shall be* Isa. 56. 7.

call'd

call'd an *house of Prayer, for all people*, And under this *moral notion*, our B. Saviour look'd upon *it*, when his holy *zeal* drave out the *Merchants* and *Money-changers* thence; not without evident marks of his *displeasure* at their *impiety*, who made his *Father's house* (devoted as an *house* of *Prayer to God*) a *common mart*. An instance, so much the more remarkable, because this *Temple Herod* had, in a *great measure*, re-edified, without any *special command from God*.

St. Matt. 21. St. Mark 11. St. John 2.

Secondly, When *David* entertained his *resolutions* of *building* the *Temple*, he seems *moved* thereto, by a *piety* leaning upon *common reason* and *equity*; "see now, saith he, to *Nathan* the Prophet, "I dwell in an house of "Cedar, but the Ark of God dwelleth in Curtains; and *Nathan*, upon the same *principles*, (without special *command* received from God) commends, and encourageth his intentions; yea, and *God himself*, (though, for certain reasons, he prohibited *David* the building of his *Temple*, according to his pious *resolutions*,) yet *alloweth*, and *justifieth* those *resolutions* themselves, as hath been intimated *already*, in the *first part* of this *book*. *Whereas it was in thy heart to build an house to my name, thou didst well, that it was in thine heart.*

2 Sam. 7. 2, 3. 1 Chron. 28. 2, 3. 2 Chron. 6. 8. 1 Kings 8. 18.

Reason taught both *David*, and *Solomon* his son, that the House to be appropriated to *God's honour* and *worship*, ought to be *such* in its *beauty* and *majesty*, as might be *expressive* of their *raised thoughts* of *God's Greatness*, and *devout affections* towards him. This there-

fore,

fore, was the *motive* to *David*'s great *Liberality*. "The work, ſaith he, is Great, for the "palace is not for men, but for the Lord. "Now I have prepared, with all my might, for "the houſe of my God.--- Moreover, becauſe "I have ſet my affection to the houſe of my "God, I have, of my own proper goods, &c.-- The *motives* are, *God's Great Majeſty*, and *David's great affection*. And *Solomon* his ſon, after him, writing to *Huram* King of *Tyre*, urgeth this weighty motive.--- "The houſe "which I build is great, for Great is our God, "above all gods. They have not, it is to be feared, ſuch *great* and *honourable thoughts* of God, or *affection* towards *him*, who ſeek to *demoliſh* the *magnificent ſtructures* dedicated to his ſervice, and think any *mean*, and common *place* as fit for it. 1 Chron. 29. 1, 2. 2 Chron. 2. 5.

Thirdly, The *Scripture-precepts* of *reverence* to God's *houſe* and *Sanctuary*, have no *ſign* at all in them, of being *ceremonial* onely; for they are ever urged with that moral *reaſon* of their *relation* unto God. The Catechiſt, I remember, ſaith, Levit. 19. 30. 26. 2. Eccleſ. 5. 1.

["Whilſt the *meer inſtitutions* of the *Old* "*Teſtament* continued, God enforced them "with *moral reaſons*, as his own *holineſs* and "*authority*; but thoſe *reaſons* prove not any "of thoſe *inſtitutions* to be *moral*, unleſs they "enſue upon thoſe *reaſons* alone, and are no "where elſe commanded; for, being once *inſtituted* and *commanded*, they are to be *enforced* with *moral conſiderations*, taken from Car. p. 14.

the

"the *nature* of *God*, and our *duty* in refere
to his authority.]

Now this being granted, I see not, w
[*Ye shall reverence my Sanctuary*] be not co
cluded a *moral institution*; much *rather* th
[*Ye shall keep my Sabbaths*] linked in the sa
verse with it, whereof, I suppose, the *Ca*
chist and his *party* make no doubt; inasmuc
Exod 31. 13. 14. as "the keeping God's Sabbaths is elsewhe
"commanded, upon positive, and particul
"grounds, and the Sabbath dayes are expre
"reckon'd by the Apostle, as a shadow
"things to come, not obliging unto Christ
"ians, *Col.* 2. 17. But the *reverencing* of Go
"house, or sanctuary, is no where comman
"ed, without an intimation of this moral rea
"son of its relation unto God, nor doth th
"Apostle account the Temple among thos
"ceremonies which he there enumerates. The
Jews, certainly, as they did, upon principles
of *equity*, build their *Synagogues* for the con
venience of serving God in their particula
Cities, so did they in like manner, call them
houses of God, and "rationally argue, from th
"precepts of reverence due to God's Sanctu
"ary, a proportionable reverence due to these,
"writing over the doors, *Hæc est porta Domi*
"*ni*, This is the gate of the Lord; and for
bidding all *rudenesses*, and *profanations* of them,
Ch. 4 p. 26. as hath been before declared, in the *first part*
St. Luke 7. of this discourse. The *Centurion*, we know, is
commended in the *Gospel*, unto Christ, for
having given an excellent demonstration of
love to the *Jewish* Nation by building of a

Sy-

Synagogue. What then are they, but *haters* of their *country*, who, instead of *building*, seek to *demolish* the *Houses of God* in the land, or make no difference between them and *common structures*.

Fourthly, It may deservedly weigh somewhat with *Christians*, to behold our B. Saviour and his Apostles, so constantly *frequenting* the *Temple* and *Synagogues*, those places *appropriate* unto *Divine worship*; as we read in the *Holy Gospels*, and *Acts* of the *Apostles*.

Lastly, Probable it is, that, even in the times of the *first Christians*, (in that their persecuted estate, and wilderness-condition) they yet *did*, as they were *able*, *set apart* certain *places*, as peculiar for their *common meeting* together, to *serve God* in. Intimations we find of this, in *Sacred Scripture*, as well as *Ecclesiastical writings*, Acts 11. 26. "For an whole year they "assembled themselves with the Church, (the Margin hath it more rightly, *in the Church*) "and taught much people, and the Disciples "were called Christians first in *Antioch*. They assembled together constantly, ἐν τῇ ἐκκλησίᾳ, *in Ecclesiâ*, as both the *Vulgar-Latin* and *Beza* render it; *i. e.* in the *Church*, the place appointed for *religious meetings* and *assemblies*. Here then we have a *Local Church*, as *early* as the very *name* of *Christians*. Acts 11. 26.

Again, 1 *cor.* 11. 18. "When ye come to- 1 Cor. 11. 18, 20.
"gether in the Church, ἐν τῇ ἐκκλησίᾳ, in the place of Religious Assemblies; for so he afterwards adds, When ye come together into

one

one place, and oppoſeth it unto their *own houſes*, verſe 4. "What, have ye not houſes to "eat and drink in, or deſpiſe ye the Church "of God? *i.e.* the *houſe* of *God*. St. *Auſtin* is expreſs for this *ſenſe*. The *place*, ſaith he, wherein the Church is gathered together, (the *Meeting-place*, in the *Brethren's Dialect*) is call'd the *Church*, even the *houſe of prayers*.

Eccleſia dicitur Locus, quo Eccleſia congregatur. Hanc vocari etiam ipſam domum orationum idem Apoſtolus teſtis eſt ubi ait, Nunquid domos non habetis manducandum & bibendum? Eccleſiam Dei contemnitis? *Quæſt. ſuper Levit.* l. 3. c. 57. --- Hoc quotidianus loquendi uſus obtinuit, ut ad Eccleſiam prodire, aut ad Eccleſiam confugere non dicatur, niſi quod ad locum ipſum parieteſque prodierit vel confugerit, quibus Eccleſiæ congregatio continetur. id. ibid.

The Apoſtle counts their *own houſes*, the *proper place* for *ordinary* and *common repaſts*, and not the *Church*, or *houſe* of *God*. So therefore, he ſpeaks afterward, "If any man "hunger, let him eat at home. And thus alſo *Theophylact* interprets the word *Church* in this place of the Apoſtle. "If, ſaith he, you "you refuſe to communicate meat unto others, "why eat you not at home? for when you convert the Lords Supper into a private meal, *eating apart in the Church*, you do injurie to the very *place*.

Nunquid domos --- videlicet, Si aliis cibum communicare renuitis, cur non domi veſcimini? Aut Eccleſiam Dei contemnitis? Cum enim Dominicam cœnam in privatam convertitis, in Eccleſia ſeorſum edentes Loco ipſi infertis injuriam. *Theophylact.* in 1 *Cor.* 11. 22.

See Mr. *Mede* of Churches.

Now, this *Church* of God, (as a Learned man conjectures) was, 'tis likely, "Some ca- "pable, and convenient room, within the walls "and dwellings of ſome pious diſciple, dedi-

cated

"cated by the religious bounty of the owner,
"to the uſe of the Church; and that uſually,
ἀνώγαιον ἢ ὑπερῶον, an *upper Room*; ſuch as the
Latins call *cœnaculum*, being, according to
their manner of building, as the moſt *large*
and *capacious* of any other, ſo likewiſe the moſt
retired, freeſt from *diſturbance*, and next to
Heaven, as having no room above it. Such
places, we read more than once, they made
choice of. "St. *Peter* went up to the houſe- Acts 10. 9.
"top to pray. *Such* is thought to be the *room*,
wherein the Apoſtles and Diſciples, after our
B. Saviour's Aſcenſion, aſſembled together dai-
ly, for *Prayer* and *Supplication*, and where, be-
ing thus aſſembled, the *Holy Ghoſt* came down
upon them, in *cloven tongues of fire*, on the
day of *Pentecoſt*; and there goes a *tradition* in
the Church, that this was the *room*, wherein
our B. Saviour, before his paſſion, *celebrated*
the *Paſſover*, and *inſtituted* his *Myſtical Sup-
per*; and the *ſame place*, where, on the *day* of
his *Reſurrection*, he *came, and ſtood among his
Diſciples*, and *appeared* again unto them the
Sunday after; and the place where *James*, the
Brother of our Lord, was *created* by the Apo-
ſtles, *Biſhop* of *Jeruſalem*; where the *ſeven
Deacons* were *elected* and *ordained*; where the
Apoſtles and *Elders* of the Church had their
firſt Council, for deciding the queſtion about
the believing *Gentiles* circumciſion; and, "for
"certain (as Learned Mr. *Mede* proceeds)
"the place of this *cœnaculum* was afterward
"enclofed with a goodly Church, known by
"the name of the *Church* of *Sion*, and 'tis
"call'd

"call'd by St. *Cyril*, who was Bishop of the "place, ἡ ἀνωτέρω τῶν ἀποστόλων ἐκκλησία The *upper* "*church of the Apostles*; and, if this (saith he) were so, why may I not think that this *Cœnaculum Sion*, was that οἶκον, that *house*, whereof we read concerning the first *Christian Society* at *Jerusalem*, Act. 2. 46. "That they "continued daily in the Temple, and break- "ing bread, κατ' οἶκον, *in the house*, (not, as we read it, "house by house) and eat their meat "with gladness, and singleness of heart? The meaning being, "That when they had per- "formed their devotions daily in the Temple, "at the accustomed times of prayer there, "they used to resort immediately to this *Cœna-* "*culum*, and there having celebrated the my- "stical banquet of the H. Eucharist, took "their ordinary, and necessary repast, with "gladness, and singleness of heart.--- Such a *place*, an *upper room*, 'tis evident, it was, where

Act. 20. 7. "the Disciples at *Troas* came together, on the "first day of the week, to break bread, where "St. *Paul* preached unto them, and whence, "*Eutychus*, being overcome with sleep, sitting "in the window, fell down, ἀπὸ τοῦ τριστέγου, from

Acts 18. 22. "the third story.--- And such a *place* seems that of the *Churches assembly* at *Cæsarea*, to which St. *Paul* went up, ἀναβὰς, and saluted the Church. The *Ethiopic* Translator so under- stood it, as *Lud. de Dieu* observes, thus ren- dring the words; "He went down to *Cæsa-* "*rea*, and went up into the house of the Chri- "stians, (*i. e.* the *Church*) and saluted them, and went to *Antioch*.

--& descendit *Cæsaream*, & ascendit in domum Christianorum, (i.e. Ecclesiam & salutavit eos, & abiit *Antiochiam*. *Lud. de Dieu.*

And

And to this ſame purpoſe, of places *appropriate* to the *firſt Chriſtian's-Aſſemblies*, may be interpreted thoſe *peculiar characters* given by the Apoſtle, to ſome in his Salutations. "Sa- "lute *Nymphas*, and the Church, κατ' οἶκον αὐτῆς. Col 4.15. "at his houſe. So, --To *Philemon* our dearly Philem. 1, 2. "beloved-- καὶ τῇ κατ' οἶκον σου ἐκκλησίᾳ, And to "the Church in thy houſe. So,-- Greet *Priſ-* Rom. 16. 3, 5. "*ſcilla* and *Aquila*, --- likewiſe the Church "that is in their houſe. And, ſending ſalutations *from them* to *Corinth*; "*Aquila* and 1 Cor. 16. 19. "*Priſcilla* ſalute you much in the Lord, with "the Church that is in their houſe. Where, the *Church*, at, or in, ſuch and ſuch a one's houſe, may be rather underſtood of "the con- "gregation of Chriſtians wont to aſſemble "there, than of their own particular families; for, otherwiſe, why ſhould this be *ſingularly* mention'd in the Salutations of ſome, and not of others, who are recorded to have *Chriſtian* families, as well as they? for ſo we find *Ari-* Rom. 16. 10, "*ſtobulus*, and *Narciſſus*, with their houſhold, 11. 14, 15. ſaluted; "*Aſyncritus*, *Phlegon*, *Hermas*, *Pa-* "*trobas*, and the brethren which are with them. "*Philologus* and *Julia*, *Nereus* and his Siſter, "and *Olympas*, and all the Saints which are "with them. And in another Epiſtle, --the 2 Tim. 4. 19. "houſhold of *Oneſiphorus*. There ſeems therefore, to be ſome *ſingular thing*, in this *ſingular appendix* peculiarized to them before-mentioned, and this, probably, to be it; "That "in their houſes, they allotted, and ſet apart, "a peculiar place for the Church to aſſemble "in, not altogether unlike ſome private Chap-

"pels which are yet in certain great men's "Houſes. But I referr the Reader, who de-ſires farther ſatisfaction, to our Learned *Mede*, who hath collected undoubted teſtimonies of this ſame truth, throughout the three firſt *Centuries* and ſo long before the time of *Conſtantine the Great*, wherein Chriſtianity began to flou-riſh, and to be adorned with more *beautiful fabricks*. I will only intimate his *general reaſon*, upon which the *appropriation* of cer-tain *places* to *God's publick worſhip* and ſervice leans, and it is briefly this, eaſily deducible from the *Analogy* of the *Old Teſtament*; "That, as the Majeſty of God is moſt ſacred "and incommunicable, and his worſhip and "ſervice, not be given unto any other; ſo it "is likewiſe a part of the honour we owe to "his ſacred, ſingular, and incommunicable Emi-"nency, that the things wherewith he is ſer-"ved, ſhould not be promiſcuous and com-"mon, but appropriate and ſet apart to that "very purpoſe. But hitherto of *Churches*, both *perſons* and *places* ſo call'd. The *Catechiſt's method* leads us next to conſider, Of *Church-officers* or *Governours*.

CHAP.

CHAP. VI.

The neceſſity of Government in the Church, intimated, and that as to it's formal conſtitution. The Catechiſt's diſtinction of Church-officers, extraordinary, and ordinary; without Scripture-proof. Extraordinaries granted in the Apoſtles, and yet not their office it ſelf, for a ſeaſon onely. Arch-Biſhop Whitgift *at large, of this diſtinction, againſt* T. C. *The Catechiſt's enumeration of ordinary Officers; How politickly Deacons there left out? His great argument from a community of names, to an equality among Miniſters, diſabled. The name Biſhop, not unfit to denote preheminence, whether we conſider the notation of it, or the uſe of it, in the Old Teſtament, or in the New. The ſame demonſtrated from the name Elder, wherewith the Catechiſt matcheth it, and the ſeveral inſtances alledged by him to the contrary. A Taſte, by the way, of the Catechiſt's confidence. Prelacy in Church-government, argued from the Scripture-inſtances of Deacons under Biſhops, and the examples of* Timothy *and* Titus. *The Catechiſt's exceptions at the two laſt, anſwered. The enemies of ſuperiority among Miniſters, meant in others, not themſelves.*

"Q. SEing the Church is a Society, or *ſpi-* Cat. p. 11.
"*ritual Incorporation* of perſons, un-
"der *rule, government*, or *diſcipline*; declare

"who, or what, are the *Rulers*, *Governours*, or "*Officers* therein, under *Jesus Christ*?

Answ. "They have been of two sorts, "1. *Extraordinary*, appointed for a *season* on- "ly: And, 2. *Ordinary*, to continue unto the "*end* of the *world*.

Q. "Who are the *extraordinary Officers*, "or *Rulers*, or *Ministers* of the Church, ap- "pointed to serve the Lord Jesus Christ there- "in, for a *season* only?

Answ. "(1.) The Apostles of our Lord "Jesus Christ, with (2.) the Evangelists and "Prophets, endowed with *extraordinary gifts* of "the Holy Ghost, associated with them, and "employed by them, in their work of Minis- "try. (1) *Mat.* 10. 23. *Act.* 1. 26. 1 *Cor.* 1. 28. "*Eph.* 4. 11. (2) *Luke* 10. 1. 2 *Tim.* 4. 5. *Tit.* 1. 5. "*Act.* 13. 27, 28.— 21. 9, 10, 11. 2 *Cor.* 1. 1.

The necessity of *government* it self in the Church, is here well supposed, in that the Church is call'd ["a Spiritual Incorporation "of persons, under Rule, Government, or "Discipline.] This therefore, in the explication, is rightly said to be evident from the *nature* of the *thing it self*, as well as the testimonies of Scripture; but then, I skill not well to reconcile this, with that which follows; That yet a Church may be *formally constituted*, without *rule and government*. His words are these?

["Neither doth this rule at all belong un- "to it, meerly as *materially* considered in men "yielding obedience unto the Call; which "is the foundation of the Church, not "ab-

"absolutely as it is *formally conſtituted* a "Church, by the conſent and agreement de- "ſcribed; but moreover, it is required, that "it be *organically compleat*, with Officers, or "Rulers.]

'Tis the Catechiſt's unhappineſs here, to be over-*Metaphyſical*. If the Church, *formally* conſidered, be ſuch a *ſpiritual Incorporation*, as he defines it, certainly *Rule Government* and *Diſcipline* belongs unto it, as ſuch; and the want of ſuch *principal organs*, or members, as *Rulers* are, muſt needs ſpoil its *formality*, no leſs than the want of an *head*, that of the humane *body*.

As to the diſtinction of Church-*officers* into *extraordinary* and *ordinary*, it ought to have been manifeſted out of the Holy Scriptures; wherein, 'tis moſt certain, that we read of *Apoſtles*, and *Evangeliſts*, and *Prophets*, diſtinctly, and by name; but not a word, that the chief and ſubſtantial part of their *office* and *power* was *extraordinary*, and for a *ſeaſon* only. That there were ſome *extraordinaries* appertaining to them, is not queſtion'd; but that evinceth not, the *office* of Apoſtles and Evangeliſts to be ſuch. The Catechiſt himſelf tells us,

["These perſons were in an extraordinary P. 113.
"manner endued with all that power, which "afterwards was to reſide in the Churches "themſelves; and moreover with that which "was peculiarly needful unto the diſcharge and "performance of that ſpecial duty and work "that they were appointed unto.] At leaſt then, as to that *power* which was to reſide in

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the Church for ever, they were not *extraordinary*. For, that they were the *first*, and so immediately sent by Christ, seems a matter of *order* only, that doth not bespeak them of another kind from those that followed and succeeded them. I will here annex the words of Arch-Bishop *Whitgift*, long since, in his Defence against *T. C.* upon occasion of the *like distinction* with this of the Catechist's.

Arch Bishop Whitgift's defence of the Answ. to the Admoniti-on. Tract 4. p. 217.

"Although, saith he, you cannot warrant "by the Scriptures this distinction, of *ordi-* "*nary* and *extraordinary* ecclesiastical functi- "ons: yet, I think, the *Apostolical* function was "*extraordinary*, in respect that it had for the "time, certain especial properties; as to bear "witness of the Resurrection of Christ, and "of his Ascension, which they *did see* with "their *eyes*; also to *plant*, and *found* Churches; "likewise to go through the whole world; "these, I say, were *temporal* and *extraordina-* "*ry*, and so was the *Apostleship* in this re- "spect; but yet *ordinary*, in respect of their "*chief function*, which was to *preach* the "Gospel, and to *govern* the Churches "which they had planted. Likewise *Evan-* "*gelists* have an *ordinary function*, neither is "there any cause why it should be call'd a "*temporal office*, but only in respect of *writing* "the Gospel; for there is none that thinketh "the *office* of *preaching* to be either *extraor-* "*dinary* or *temporal*.— As for *Prophets*, if you "mean in respect of the *gift* of *telling things to* "*come*, such as *Agabus* was, then be they *tem-* "*poral*; but if you mean *Prophets* in respect of

p. 218.

"their *dexterity*, and *readineſs* of *expounding*
"Scriptures, ſuch as *Simeon*, *Lucius*, *Ma-*
"*naen*, and *Saul*; likewiſe ſuch as *Judas* and Act. 13.
"*Silas*, and ſuch as the Apoſtle St. *Paul* ſpeak- 15.
"eth of, 1 *Cor.* 14. I ſee no cauſe why the *Cal-* 1 Cor. 14.
"*ling* ſhould be *extraordinary*, or the *office*
"and *gift*, *temporal*; except you have a liberty
"to make temporal and perpetual, ordinary
"and extraordinary, what you pleaſe. But,
"ſeeing you would have all things proved by
"Scripture, I pray you prove this that you
"have ſaid, either of the *Apoſtles*, *Evangeliſts*,
"or *Prophets*, by the Scripture; ſeeing you
"teach that of them, which ſeemeth to be
"contrary unto Scripture.-- And, when *I. C.*
replyes;

"This paſſeth all the *Divinity* that ever I T. C. p. 41.
"read, that there are now *Apoſtles*, *Evange-* ſect. 1.
"*liſt*, and *Prophets*. You ſhall aſſuredly do
"*marvels*, if you prove that, as you ſay you
"will if any deny it. I deny it, prove you it.
The Arch-Biſhop anſwers thus:

"Then have you not read much *Divinity*; p. 229. 230.
"for, if it be true, that the Apoſtle St. *Paul*,
"in the fourth Chapter to the *Epheſians*, doth
"make a perfect *platform* of a *Church*, and a
"full re*hearſal* of the *offices* therein contained,
"(as you ſay, he doth); then can I not un-
"derſtand, how you can make thoſe *offices*
"rather *temporal*, than the *office* of the *Paſtors*
"and *Doctors*. And foraſmuch as you great-
"ly contemn Authority, and would have all
"things *proved by Scripture*; let me hear one
"word of the ſame, that doth but inſinuate

"these *offices* to be *temporal*. The place it self
"seemeth to import a *continuance* of their
"*functions*, unto the coming of Christ; for
Ephes. 4. "he saith, *He therefore gave some to be Apo-*
"*stles, and some Prophets, and some Evangelists,*
"*and some Pastors and Teachers, for the gather-*
"*ing together of the Saints, for the work of the*
"*ministry*, &c. *until we all meet together, in the*
"*unity of faith, and knowledge of the Son of*
"*God, unto a perfect man, and unto the mea-*
"*sure of the age and fulness of Christ.*— I
"am perswaded, that you cannot shew any
"like place, which doth so plainly import the
"*abrogating* of them, as this doth make for
"their *continuance*. I have, beside that place
"to the *Ephesians*, the twelfth of the first to
"the *Corinthians*, and the fourteenth, where
"he speaketh of *Prophets*, as of *perpetual min-*
"*isters* in Christ's Church.

"I know, (saith he) that there were certain
"things in the Apostles, which were *proper*
"unto themselves, as their *calling*, which was
p. 231. "immediately from God, (although *Mat-*
"*thias* was not immediately called by God, as
"it appeareth, *Act.* 1. neither can you prove
"by Scripture, that *Barnabas* was so *call'd*; but
"the contrary rather doth appear, *Acts* 11.
"and yet he was an Apostle) their *commissi-*
"*on* to go into the *whole world*, &c. but to
"*preach* the *word of God*, in places where need
"requireth, or to *govern Churches* already
"planted, I see no cause why it should not
"be perpetual.—— Likewise, the office of *E-*
"*vangelist*, if it be taken for *writing* of the *Go-*

"*spel*,

"*ſpel*, then it is *ceaſed*, (being fully perfected "and accompliſhed; but if it be taken for "*preaching the Goſpel*, plainly and ſimply, as "*Bullinger* thinketh, or generally, for *preach-* Bull. in 4. ad Epheſ.
"*ing the Goſpel*, as *Muſculus* ſuppoſeth, in Muſc. Tit. de
"which ſenſe alſo, *Paul* ſaid to *Timothy*, Verb miniſt.
"2. Tim. 4. *Do the work of an Evangeliſt*; or in Loc. com.
"for preaching more *fervently* or *zealouſly*
"than other, as *Bucer* ſaith; then I ſee no Bucer. in 4.
"cauſe at all why it may not ſtill *remain* in ad Epheſ.
"the Church.--- Moreover, *Prophets*, if they
"be taken for ſuch as have the *gift* of *fore-*
"*ſhewing things to come*, then be they not in
"*all times* of the Church; but if they be ſuch
"as St. *Paul* ſpeaketh of, 1 *Cor.* 14; ſuch, I
"ſay, as have an *eſpecial gift* in *interpreting*
"the *Scriptures*, whether it be in *expounding*
"the *myſteries* thereof to be learned, or in
"declaring the *true ſenſe* thereof to the peo-
"ple; I underſtand not, why it is not as *perpe-*
"*tual* as the *Paſtor* or *Doctor*.--- Thus you
"ſee, that I have both *Scripture* and *Reaſon* on
"my ſide; and, to the end that you perceive
"that I am not deſtitute of the *conſent* alſo of
"*Learned men* in this matter, I will ſet down
"the opinions of one or two.

"*Ambroſe* upon theſe words, *ad Eph.* 4. *Et* Ambroſ.
"*ipſe dedit quoſdam quidem Apoſtolos*, &c. ſaith
"thus; The *Apoſtles* are *Biſhops*; *Prophets*
"be *interpreters* of the *Scriptures*. Although
"in the beginning, there were Prophets, as
"*Agabus*, and the four *Virgins* Propheteſſes,
"as it is in the *Acts* of the *Apoſtles*,--- yet now
"*Interpreters* be called *Prophets*. *Evangeliſts*

be

"be *Deacons*, as *Philip*; for, although they be
"no *Priests*, yet may they preach the *Gospel*
"without a *chair*, as both *Stephen*, and *Philip*
Bucer. "before-named.---- *Bucer*, upon the same
"same place, saith, that there be *Evangelists*
T. C. "now; and you your self, *fol.* 42. confess, that
"*Hus*, *Jerome of Prague*, *Luther*, *Zuinglius*, &c.
Peter Martyr. "were *Evangelists*. *Peter Martyr*, in his Com-
"mentaries upon 12. to the *Romans*, saith,
"that the Apostle there describeth those *func-*
"*tions* and *gifts* which are at all times necessa-
"ry for the *Church*, and in that place the Apo-
Calvin. "stle mentioneth *prophesying*. Mr. *Calvin*, in
"his Institut. *cap.* 8. doth confess, that God
"hath stirred up *Apostles* and *Evangelists*, since
"that time of the *Primitive Church*, and that
"he hath done so likewise, *even now*, in this
Bullinger. "time. Mr. *Bullinger*, upon 4. *Ephes.* saith,
"that the *words* be *confounded*, and that an *Apo-*
"*stle* is also call'd a *Prophet*; a *Doctor* an *Evan-*
"*gelist*; a *Minister* a *Bishop*; and a *Bishop* an
"*Evangelist* and *Prophet*, &c.--- To be short,
Confess. Helv. "It is thus written in the *Confession* of the
"*Churches* in *Helvetia*. The *Ministers* of the
"*New Testament* be call'd by sundry names;
"for they are called *Apostles*, *Prophets*, *Evange-*
"*lists*, *Bishops*, &c. And speaking of *Prophets*,
"it saith, The *Prophets* in time past, foreseeing
"things to come, were call'd *Seers*, who are
"*expounders* of the *Scriptures* also; as some be
"even *now a days*. *Evangelists* were *writers*
"of the *History* of the Gospel, and *preachers*
"also of the glad tidings of Christ his Gospel;
"as *Paul* bid *Timothy*, *do the work of an Evan-*
"*gelist*,

"*geliſt*, &c.--- So that to ſay, there are in the "*Church*, *Apoſtles*, *Prophets*, and *Evangeliſts*, "in ſuch ſenſe as I have declared, is no "ſtrange *Divinity* to ſuch as be *Divines* in- "deed.---

But enough of this *diſtinction*, 'till we again meet with it; Let us hear the Catechiſt, of *Ordinary Officers*.

Q. 23. "Who are the *ordinary Officers* or Catec. p. 20 "*Miniſters of Chriſt*, in the Church, to be al- "wayes *continued* therein?

Anſw. "Thoſe whom the Scripture calls "*Paſtors and Teachers*, *Biſhops*, *Elders*, and "*Guides*. Acts. 14. 23. --20. 17, 18. 1 *Cor.* 12. 28. "Eph. 4. 11. Phil. 1. 1. 1 Tim. 3 1, 2. --5. 17. "Tit. 1. 5, 7. Heb. 13. 7, 17. 1 Pet. 5. 1.

It had been certainly pertinent, to have added to this *head* of enumeration, *Deacons* alſo; of whom, afterwards, he is not unmindful.

Q. 32. "Is there no other *ordinary office* in Cat. p. 19. "the Church, but only that of *Elders*?

Anſw. Yes, of *Deacons* alſo.

But, 'tis poſſible, there might be ſome *policy* in here concealing of them, leſt they ſhould too palpably have confronted his *beloved* parity of *Goſpel-Miniſters*. For thus he proceeds in the Explication.

["Sometimes they are called *Paſtors* and pag. 20. 21. "*Teachers*, Epheſ. 4. 11. 1 Cor. 12. 28. Some- "times *Biſhops*, or *Overſeers*, Phil. 1. 1. Act. "20. 28. Tit. 1. 5. Sometimes *Elders*. 1 Pet. 5. 1. "1 Tim. 5. 17. Act. 14. 23. Act. 20. 17. Some- "times *Guides*, Heb. 13. 7, 17. By all which

"names

" names, and ſundry others, whereby they
" are expreſs'd, the ſame *ſort*, *order*, and *degree*
" of perſons, is intended; nor is there any
" one of thoſe names applyed, or accommoda-
" ted unto any, but all the reſt in like manner;
" ſo that he who is a Paſtor or Teacher, is alſo
" a Biſhop or Overſeer, a Presbyter or Elder,
" a Guide or Ruler, a Miniſter, a ſervant of
" the Church, for the Lord's ſake.]

Now had *Deacons* here been named, they would not ſo plauſibly have been referr'd to the ſame *ſort*, *order*, and *degree* of *perſons*; it being a general belief, that *Deacons* were certainly inferiour unto their *Biſhops*, Phil. 1. 1. and ſuch as St. *Paul* may ſeem evidently to place in a *lower rank*, making them capable of riſing to an higher *degree*, by the good adminiſtration of their office. 1 *Tim.* 3. 13.

And yet, nevertheleſs, if this argument, from a *community* of *names*, , avail any thing, theſe *Deacons* alſo may be advanced by it; not only to an *equality* with their *Biſhops*, but with the *Evangeliſts* and *Apoſtles* themſelves; becauſe that they are ſometimes called by that *name*, *Acts* 21. 8. *Philip* the *Evangeliſt* was one of the ſeven *Deacons*, and *Timothy*, who is commanded to do the work of an *Evangeliſt*; from whence, 'tis eagerly contended, that he was an *Evangeliſt*; is alſo bid by St. *Paul*, to *fulfil* his *Deaconſhip*, Διακονίαν σου, 2 *Tim.* 4. 5. Yea, he is call'd by St. *Paul*, Διάκονον τοῦ Θεοῦ, *God's Deacon*. 1 *Theſ.* 3. 2. Yea, the Apoſtle St. *Paul* too, as well as *Apollos*, goes by that name Διάκονος, a *Deacon*, which we Engliſh,

Mi-

Miniſter, 1 *Cor.* 3. 5.--- By this argument, in like manner, he may *confound* his *diſtinction* of *extraordinary*, and ordinary *officers*, and *equallize* the later with the former; becauſe the *Apoſtles* are alſo call'd *Elders*. 1 *Pet.* 5. 1. 2 Ep. of St. *John*, v. 1. Yea, and he might equal them all to *Chriſt* himſelf, upon the ſame account; becauſe *He*, in like manner, is call'd an Apoſtle, *Heb.* 3. 1. and a *Deacon*, or *Miniſter*, *Rom* 15. 8.--- So *goodly*, and *convincing* an *argument* is this drawn from a *community* of *names* and *Titles*.

It were therefore more material, and to the purpoſe, to enquire, if there be not ſuch a thing plainly deſcribed in the *New Teſtament*, as *Prelacy* in *Church-Government*, or ſome *ſingle perſons* in the *Church*, ſet over other *Miniſters*, as to the exerciſe of certain powers, both of *Ordination* and *Juriſdiction*. But of this afterwards, the Catechiſt being as likely to deny the *thing*, as the *name*. He proceeds:

["Of all other *names* aſſigned to the Mi- Cat. p. 222.
"niſters of the Church, that of *Biſhop* can leaſt
"of all be thought to have deſigned any *ſpecial*
"*order*, or *degree* of *preheminence* amongſt
"them.--- And again, ---No *name* could be P. 223.
"fixed on, with leſs probability, to aſſert from
"it a *ſpecial ſupream order*, or *degree* of *men*, in
"the *Miniſtry*, than this of *Biſhops*.]

How ſtrangely hath the *Chriſtian world* been *miſtaken*, for above theſe 1600 years, to *abuſe* the *name Biſhop*, as the title of *Superiority* in the *Miniſtry*, if this man's *obſervation* be true? But let us examin a little, before

fore we ſwallow. If the name *Biſhop* be ſo abſurdly choſen, to denote a *degree* of *preheminence* among *Miniſters*, it muſt be either upon the account of the *notation* of the *name* it ſelf, or the conſtant *uſe* and *application* of it in Holy Scripture. As to the former, the Catechiſt offers nothing; and certain it is, that ἐπίσκοπος, a *Biſhop* or *Overſeer*, carrieth ſomewhat of *Superiority* along with it, ſignifying one that is ἐπί, *over others*. Take it in the Catechiſt's ſenſe, an *Overſeer* or *Biſhop* of the *Flock*; then he hath certainly a *preheminence*. Take it in the *Churches* ſenſe, for an *overſeer* of *particular overſeers*, and we cannot deny the *ſame*. This latter may be illuſtrated by an inſpection into *Darius* his policy, for the ruling of his Realm. *It pleaſed Darius to ſet over the Kingdome an* 120 *Princes, which ſhould be over the whole Kingdom; and, over theſe, three Preſidents,* (of whom *Daniel* was *firſt*) *that the Princes might give account to them.*--- The 120 Princes had a *preheminence* over their *reſpective charges*, and the three Preſidents, ſet to overſee them, no leſs a *preheminence* above thoſe Princes.--- Well, but it may be the *conſtant uſe* of the name *Biſhop*, in the H. Scripture, will juſtifie the Catechiſt in his *confidence*. Some ſuch thing indeed he ſeems to build on, as his reaſon.

Dan. 6. 1, 2.

Cat. p. 121, 122.

["For, whereas it is but four times, or in "four places, uſed in the *New Teſtament*, as "denoting any *officers* in the Church, in each "of them it is manifeſt, that thoſe expreſſed "by the other names of *Elders* and *Miniſters*,

"are

"are intended. So, *Acts* 20. 28. the *Biſhops* "are the *Elders* of the particular Church of "*Epheſus*, ver. 17. *Phil.* 1. 1. There were many "*Biſhops* in that one *Church*, who had onely "*Deacons* joyned with them, that is, they "were the *Elders* of it, *Tit.* 1. 8. The *Biſhops* "were the *Elders* to be ordained, verſe 5. "which perſons are alſo directly intended, "1 *Tim.* 3. 2. as is evident from the co-incidence "of the directions given by the Apoſtle about "them, and the *immediate adjoyning* of *Dea-* "*cons* unto them, verſe 8.]

He that would rightly underſtand the *Original* of the *New Teſtament*, muſt alſo have an eye to the *Greek* tranſlation of the *Old*, whom the *writers* of the *new* do moſt frequently imitate. Now, in the *Old Teſtament*, the *Hebrew* word, commonly rendred by ἐπισκοπὴ, is, פקד and other derivatives of פקד *viſitavit*, פקוד פקדה; all which note a *Prefect*, or *Governour*, or any empowered by *Commiſſion* to exerciſe any *authority* intruſted to him; and as it is ordinarily rendred by ἐπισκοπὴ, ſo elſewhere alſo, ἐπισκοπὴ, κατάστασις, ἀρχὴ, ὑπαρχὴ, ἡγεμονία; all words of *government*, or *prefecture*. And 'tis farther obſervable, that where it is rendred ἐπισκοπὴ, it is taken in five ſenſes. 1. In an Army, ἐπισκοπὴ ἢ δυνάμεως, the *Officer*, or *Captain* of the *hoſt*. *Numb.* 31. 14. *Judg.* 9. 28. 2 *Kings* 11. 15. 2dly. Among *workmen*; the *principal* that were ſet over all others, in the *building* of the *Temple*, 2 *Chron.* 34. 12, 17. 3dly, In the *City*; the *Ruler* or *Prince*, and eſpecially of the *Prieſts* and *Levites*, *Nehem.* 11. 9. See Dr. Ham. Annot. 1. on *Act.* 1. 20.

9, 10, 14. 22. 4thly, In the *Miniſtry* of the *Temple*; *Eleazar* the ſon of *Aaron* (who is call'd ἀρχόντων τῶν Λευιτῶν ἀρχων, the *Ruler* of the *Rulers* of the *Levites*) is ſtiled, *Numb.* 4. 16. ἐπίσκοπος Ἐλεάζαρ Biſhop *Eleazar*, or Overſeer. 5thly, In the *houſe* of the *Lord*, over which, he that was ſet, is, ἐπίσκοπος ἐπὶ τὸν οἶκον κυρίου *2 Kings* 11. 18. the *Biſhop* over the *houſe* of the *Lord*. By all which it appears, that agreeable to the *notion* of the *word* in the *Old Teſtament*, it will alſo in the *New* denote *prefectum*, or *ruling power* in the *Church*.

Numb. 3 32.

Come we then, with the *Catechiſt*, to the *New Teſtament*. And firſt, It is much that it ſhould ſcape his notice, that the *office* of the Apoſtles themſelves, the *Apoſtolate*, which muſt needs be granted to include *prehemineuce*, is call'd, from this very word, ἐπισκοπὴ, *Acts* 1. 20. a *Biſhoprick*. ---- *His Biſhoprick let another take.*

But, ſecondly, There needs no other conviction, than what his own Inſtances will afford us; where,

Firſt, He acknowledgeth, that *Biſhops* are the ſame, that are elſewhere called *Elders*, and makes that the ground of his argument, which I ſhall now *urge* againſt him. The name *Biſhop* then, apparently is not *leſs* fit to denote a *prehemineuce*, than that of *Elder*; becauſe he owns them equally *characteriſtical* of the *ſame perſons*. Let us therefore conſider ſomewhat more diſtinctly, the account of that *name*, and who are the perſons pointed at by it, in the *New Teſtament*.

The

The word πρεσβύτερος, among the *Greeks*, is used both for *Rulers* and *Old men*, and accordingly it is now in use among all *nations*, *Italians*, *French Spaniards*, *English*, to call their Rulers, *Seniors*, *Mayors*, *Aldermen*, &c. which are *literally* the rendring of πρεσβύτεροι. Among the *Hebrews*, the same is acknowledged, that [illegible] *old men*, (which, with them that want degrees of comparison, is of one with *Elders*, and generally rendred πρεσβύτερος) denoteth *dignity* and *prefecture* in the *Old Testament*. So *Eliezer* the Steward of *Abraham's* house, (*Gen.* 15. 2.) who was placed over all his servants and goods, is called, *Gen.* 24. [illegible] τῶν ὅλων, the *Elder* of his house, and *Ruler* of all that he had. So the *Elders* of *Pharaoh's* house, and of all *Egypt*, *Gen.* 50. 7. are the Prefects and Administrators of the *King's house*, and of all *Egypt*. So the *Elders* of the *Moabites*, are the *Princes* of *Moab*, *Numb.* 22. 7, 8. So, when all *dominion* was founded in the priviledges that belonged to the *first-born*, the *Princes* of the Families of Kindreds, are call'd indifferently [illegible] & [illegible], *Patriarchs*, and *Elders*. Such were the *Elders* of *Israel*, *Exod.* 3. 16, 18. and 4. 29. the *heads* or *rulers* of the *families* or *kindreds*, ch. 6. 14. *rulers* of the *congregation*, ch. 16. 22. who are again call'd the *Elders* of *Israel*, ch. 17. 5, 6. and 18. 12. and *Elders* of the *tribes*, *Deut.* 31. 28. —And when *Moses* appointed *Judges* for lighter causes, *Exod.* 18. 22. who should have power over *thousands*, and *hundreds*, and *fifties*, and *tens*; *i.e.* first, over [illegible] *families*; after, [illegible]

See Dr. H. on Act. 12. 30. and Phil. 1. 1.

greater or lesser *cities*, these were by them call'd πρεσβυτεροι *Elders*, and Ἄρχοντες *Rulers* and *Judges*; and ἄρχοντες Συναγωγῶν, and ἀρχισυναγωγοι, *Rulers* of the *Synagogues*, and the like. And so, when the 70 *Elders* were taken in to assist *Moses*, *Numb.* 11.16. (to whom the great *Sanhedrim* at *Jerusalem* succeeded) it is evident, that these were so call'd, because they were *Princes*, or *Prefects*, or *Rulers* of the people, before they were thus chosen by *Moses*. And so the word *Elder* was not a denotation of one of the *Sanhedrim* any otherwise, than as some of those that were in the *Sanhedrim* had formerly been *Elders*, or *Rulers* of the people. And accordingly, of three sorts of men, of which the *Sanhedrim* consisted, but one is call'd *Elders*, the other *Scribes*, and *Chief Priests*. By all which it appears, how fitly this word πρεσβυτεροι, *Elders*, being made use of by the Apostles, and Writers of the *New Testament*, is affixed to the Governours of the *Christian church*, the several *Bishops* of several *Cities*, answerable to the ἀρχοντες, *Rulers* of *thousands*, or *Patriarchs*; which, being first used among the *Jews*, are, in the *christian church*, the ordinary title of *Bishops*. And, although this title of πρεσβυτεροι, *Elders*, hath been also extended to a second *order* in the Church; yet, in the Scripture-times, it belonged principally (if not alone) to *Bishops*; there being little, or no evidence, that any of that second *order* were then instituted; though soon after, before the writing of *Ignatius* Epistles, there were such instituted in all Churches.

When

When the Gospel was first preached by the *Apostles*, and but few converted, they ordained in every *City* and *Region*, no more but a *Bishop*, and one, or more *Deacons* to attend him. And accordingly, when St. *Paul* gives directions to *Timothy*, for the ordaining of *Church-officers*, he names *Bishops* and *Deacons*, but no second *order* between them. 1 *Tim.* 3. and so to *Titus*.—And thus the πρεσβυτέριον, or *Eldership*, that laid hands on *Timothy*, and made him *Bishop*, may well be resolved to be the *Bishops*, or *Apostolical men*, who, with St. *Paul*, *consecrated* him, 1 *Tim.* 4. 14. 2 *Tim.* 1. 6. Thus St. *Peter* calls himself, *Peter* the *Elder*, 1 *Pet.* 5. 1. and St. *John*, the *Elder John*, 2 *John.* 1. 3 *John.* 1. and *Ignatius ep. ad Philad.* calls the Apostles, πρεσβυτέριον ἐκκλησίας, the *Presbyterie*, or *Eldership* of the Church. Thus then, though it be generally resolved, that the word *Bishop* and *Elder* are equivalent in the Scripture, yet is not this to be understood so, that either, and both of them, signifies indifferently those whom we now call *Presbyters*, but that they both signifie *Bishops*, *one* setled in each *Church* by the *Apostles*.

So *Act.* 20. The *Bishops* there, are not, as the Catechist saith, the *Elders* of the *particular Church* of *Ephesus*, nor is there any such thing said of them, verse, 17. whereto he refers us, but rather of all *Asia*, at least, those that belonged to *Ephesus*, as their *Metropolis*; and therefore St. *Paul* tells them, they had known, "how he had been with them, all the time, "from the first day that he came into *Asia*,

verse 18. and St. *Irenæus* saith, *l.* 3. *c.* 14. *In Mileto convocatis Episcopis & Presbyteris ab* Ephesio *& proximis civitatibus.* The *Bishops* and *Elders* being assembled at *Miletus*, from Ephesus, and the next Cities. - And so, in like manner, those, whom he calls the "many Bishops" in one particular Church, *Philip.* 1. 1. are, most probably, the *Bishops* of the *Churches* that belonged to *Philippi*, the *Metropolis*; for, that *Philippi* was such, is affirmed by S. *Luke*, *et* 16. 12. And so, in the Epistles to *Timothy* and *Titus* quoted by the Catechist, it is agreeable to the affirmations of the Antients, as that there should be constituted *Bishops* and *Deacons* in the several Churches (as was before intimated); so that the word ἐπίσκοποι distinctly notes those *Bishops*, and not those whom we now call *Presbyters*. So that in all these places the word is fairly appliable to the single Prefects and Governours of the Churches, whom we now call *Bishops*.

And then, in the last place, as a farther conviction, that there is a *pre-eminence* included in this name of *Bishop*, we may take notice that in three of those Scriptures *Bishops* are joyned with *Deacons*, as the Catechist also notes; and most undoubtedly these then *Deacons* were not of *equal* degree with them. *Deacon*, in the Christian *Church*, are known to have been "such as attended, and waited on the Bishop" and did what he appointed them. But of these, we are to discourse more afterwards. Enough hath been said to *shame* the *confidence* of our Catechist. We will leave *names*, and

consider of the thing it self, and in that too, he is no less peremptory.

["Neither is there any mention, in any Cat. p. 122.
"place of Scripture, of any such *preeminence*
"of one sort of the *Church-officers*, or Mini-
"sters, over another; not in particular, where
"the Officers of the Church are in an especial
"manner enumerated; as, 1 *Cor.* 12. 28. *Eph.*
"4. 11. *Rom.* 12. 5, 6, 7, 8. Nor is there any
"mention of any *special office* that should be
"peculiar unto such Officers."]

The distinct mention of *Bishops*, and *Deacons* under them, is a sufficient confutation unto this. Add hereunto, what is evident of *Timothy* and *Titus*. What saith the *Catechist* unto them?

["As for what is pleaded by some, from Cat. p. 123.
"the *example* of *Timothy* and *Titus*, it is said,
"That when any persons can prove themselves
"to be *Evangelists*, 1 *Tim.* 4. 5. to be called an-
"to their *office* by antecedent *prophecie*, 1 *Tim.*
"1. 18. and to be sent by the *Apostles*, and in
"an especial manner to be directed by them,
"in some employment, for a season, which
"they are not ordinarily to attend unto, *Tit.*
"1. 5. and 3. 12. It will be granted, that they
"have another *duty* and *office* committed unto
"them, than those who are only *Bishops* or
"*Elders* in the Scripture."]

Here, the *cause*, if we mark it well, is fairly yielded. *Timothy* and *Titus* are acknowledged to have had [illegible]
over other *Ministers*, and that by the *Apostles* appointment. Such [illegible]

self *Antichristian*, and no where mentioned, or allowed of in Scripture. As for the *Salvo's* here annexed, they are familiarly enough pretended, but very *weakly*, if we look into them.

That *Timothy* was an *Evangelist*, properly so called, is not demonstrable from 1 *Tim.* 4. 5 (it should be 2 *Tim.*) where St. *Paul* wills him only *to do the work of an Evangelist*; and he might be with more evidence concluded, a *Deacon*, because in the same verse it is said, τὴν διακονίαν σου πληροφόρησον *fulfil thy Deaconship*. However, supposing this allegation, as the Catechist understands it; 'tis no where said in H. Scripture, that the power of *ordaining Bishops* and *Deacons*, and *jurisdiction* over *Elders ordained*, (which is ascribed unto *Timothy*) did appertain to him under this *qualification*; and, *qua Evangelist*, 'tis certain it did not belong to him at all; the office of an *Evangelist*, as such, being only to assist the *Apostles* in *preaching* the *Gospel*, where it was not received. *Timothy*'s being granted then, to have been an *Evangelist*, no ways *prejudgeth* his being also a *Bishop*, in the sense as we urge it; for, What is an *Evangelist*, but one *commission'd* by any of the *Apostles*, to preach the *Gospel* to any *City* or *People*? And what a *Bishop*, but one *commission'd* by the like *Apostle*, to preside in, and govern, by way of *preheminence*, a *Church* already *planted*? What hinders therefore, but that he that hath been employed in the *former capacity*, to *plant*, may, elsewhere, or in the same place, be appointed to

See Dr *Hamm.* Vindic. of his Dissertat. p. 55.

govern, and ſo the *Evangeliſt* be alſo a *Biſhop*? As St. *Mark* the *Evangeliſt* is recorded to have been after *Biſhop* of *Alexandria*, and St. *Luke* the *Evangeliſt*, *Biſhop* of *Thebais* in *Egypt*. Again, as to *Timothy*'s being commanded to *do the work of an Evangeliſt*, 'tis anſwer'd, that he, being by St. *Paul*, made *Biſhop* of *Epheſus*, had all *Aſia* commended to his care; and ſo was the *Biſhop*, not only of thoſe that did *believe*, but that *ſhould believe*; and therefore had this *charge* incumbent on him, not only to *Govern* the *Churches* of the *faithful*, but to *preach* the *Goſpel* alſo unto thoſe that did not *yet believe*; and that is moſt properly κηρύξαι τὸν λόγον, 2 *Tim.* 4. 2. and that is εὐαγγελιστοῦ ἔργον ποιῆσαι, which is joyned with διακονίαν σου, verſe 5. This therefore is no argument againſt his *Epiſcopal authority*, but rather, that the office of an *Evangeliſt*, as well as *Deacon*, was comprehended under it --- However, had the *preheminence* contended for, belonged to *Timothy*, as an *Evangeliſt*; yet, What was that to *Titus*, who is no where inſinuated to be ſuch?-- That *Timothy* was called to his office by *antecedent propheſie*, 1 *Tim.* 1. 18. beſpeaks no real difference in the *office* it ſelf, between him and *other Biſhops*, relating only to his way of admiſſion into that office.--- And laſtly, ["That "*Titus* was ſent by the *Apoſtles*, and in an "*eſpecial manner* directed by them, in ſome em- "ployment, for a ſeaſon, which he was not "ordinarily to attend unto, *Titus* 1. 5. and 3. 12. is, in part, without any reaſon, ſuppoſed; and, as to the whole, nothing to the purpoſe.

Dr. *Ham.* differt. 3. cap. 6. p. 168.

Without reason is it here presumed, that *Titus* was employed for a *season* only, in his *Episcopacy*, and not ordinarily to attend to it. The words of the Text speak no such thing, but rather the contrary, *Tit.* 1. 5. "For "this cause left I thee in *Crete*, that thou "shouldst set in order the things that are "wanting (or left undone, as the margin hath it) " and ordain Elders in every City, as I appointed thee. And, that he is wished to come to St. *Paul* at *Nicopolis*, when he sent to him, chap. 3. 12. is not the least prejudice to his making his usual residence in *Crete* (as much, as the *moveable state* of the Church, then increasing amidst persecutions, would suffer). But, be it as the *Catechist* will, that *Titus* his employment was, for a *time* and *season* onely; yet, certainly, for that *time* and *season*, he was an instance of [illegible] *preheminence*, and a *longer*, and *shorter* [illegible], after not the *nature* of the thing. That he was *sent*, and *directed* by the *Apostles*, to this employment, or state of *preheminence*, is also a concession, so far from endammaging our cause, that it furnisheth us with a plea of *Apostolical warrant* and authority, for *Prelatical Episcopacy*. But,

I will conclude this Chapter with a note from our observing *Whitgift*, of these *Sectaries* [illegible] *equality* in the [illegible]

Though they *pretend* (saith he) *equality* in words, yet they mean it in others, not in themselves, for they would have him to be the best [illegible], that hath the [illegible] one of their

chief

chief Captains perſwades himſelf to have. So that, in the end, there would be as great a doe (after their manner) Which of them ſhould be chief, as ever there was betwixt the *biſhop* of *Rome*, and other *biſhops*, or betwixt *Canterbury* and *York* in times paſt. In the mean time, you may eaſily underſtand, if you pleaſe, that notwithſtanding they themſelves would be exempted from the juriſdiction of *Arch-biſhop*, *Lord biſhop*, &c. yet do they challenge to themſelves as great *juriſdiction* over their *Parishes*, (or congregrtions) and as lofty dominion over *Princes*, *Nobles*, and all, as ever the *Pope* and over the whole *Church*.

CHAP. VII.

Dr Hammond's *account of Church government. Church power originally in Chriſt, and perſonally exerciſed by him on earth. This power deſcribed by Chriſt, negatively and affirmatively. The Apoſtles, Chriſt's ſucceſſor's. Their office not temporary, and to end with their perſons; proved from Chriſt's aſſumption, and promiſe; and the Hiſtories of thoſe times. The aſſumption of* Matthias *to the Apoſtleſhip. The ſeven Deacons. James the juſt made biſhop of* Jeruſalem, *and called an Apoſtle. Timothy and Titus ordained by St. Paul, with power themſelves to ordain others. Linus and other Biſhops, ſucceſſors of the Apoſtles.*

stles, and therefore also call'd Apostles. The Angels of the seven Churches of Asia. *Concordant testimonies out of Antiquitie. The Council of* Chalcedon. Polycrates, Irenæus, Tertullian. *The manner of succession cleared. Commission required in all Church-officers from them that received it immediately from Heaven, or their successors.*

NOw, for the Reader's satisfaction, in this matter of the *Government* of the Church, I will subjoyn a clear relation, extracted from the elaborate writings of our Learned, and Judicious *Hammond*.

See Dr. *Hammond* Letter of Resol. quære 5. Dissertat. & alibi.

It cannot be denyed, that Christ Jesus was sent down in our humane flesh, to exercise in his own person (and so to found) an *office* of *Government* on Earth; as it was prophesied of him, *Isa.* 9. 6. and 61. 1. "That the "Government should be upon his shoulder; "and that the Lord had anointed (which the *Chaldee* Paraphrase generally renders by *exalting*) him; and, (as a preparative to that) "that the Spirit of the Lord was upon him, to "preach the Gospel, *&c.* Which Prophesie is acknowledged to be fulfilled in Christ; That *Spirit* of *God*, upon his being *baptized* by *John*, immediately *descending upon him*.

Isa 9. 6.

61. 1.

St. Luke 4. 18. 21. St. Matt. 7. 16.

Now what this *office* was, is by Christ himself set down, first, *negatively*, then *affirmatively*.

St. Luke 12. 14. St. John 18. 36.

Negatively, "That he was not constituted "a Judge of civil interests; and that it was not "a Kingdom of this world which he pretended

to,

to. And ſo all pretenſion of right from him to interpoſe in, or diſturb *civil governments* or *judicatures*, or to make any change in the *Principalities* of the world, is utterly diſclaimed in the *foundation*.

Affirmatively, Firſt, in the general, that he came to *call ſinners to repentance*, to *ſave that which was loſt*, to bring the *ſpirits* and *ſouls* of men into a regular compliance with the Laws of God, to rule & reign in *mens hearts* by *faith*. And then in particular. Firſt, To *preach* and *reveal* the Will of *God*. Secondly, To gather *proſelytes*, and admit them by *Baptiſm*, into his *Church*, the Society of thoſe who profeſs the Faith of Chriſt. Thirdly, To confirm, and farther *build* up, and inſtruct thoſe that are thus admitted. 4. To remove thoſe from the *priviledges* of that *Society* who walk unworthy of them, by that means, moſt probably to reduce them. Fifthly, To receive theſe upon teſtification of their *repentance*, into the embraces of his arms, the *communion* of the Church again. And laſtly, to *communicate* this *power* to others, in what meaſure he thought expedient.

In all reſpects he is ſaid to be *ſent* into the *world*; *ſent* by his *Father* (as *Governours* are ſaid to be *ſent* by the *Supreme* Ruler, with *Commiſſion* to that purpoſe) "to have power "on earth to forgive ſins, to have all power "deliver'd unto him in Heaven and Earth; and particularly, to be the *Teacher* and *Lord* of his Church, or Diſciples; our *High-prieſt* and *Apoſtle*, the *great ſhepheard* of the *ſheep*, and ſo the only *Paſtor*, and *Biſhop of our ſouls*. St. John 17. 18, 19, 20, 21. 1 St. Pet. 2. 14. St. Matt. 9. 6. 28, 18. St. John 13. 13. Heb. 3. 1. 13. 20. 1 St. Pet. 2. 25.

What

What Christ had thus received from his Father by his *Mission* or *Commission*, he exercised in his *own* person, as long as he remained on the Earth; *preached* the *Gospel*, instituted *Rites*, called and entertained *Disciples*, baptized them received and baptized *Proselytes* or *Believers*, commanded them, and used their *ministry*, their *voluntary*, not *constrained* obedience; designed some to certain *offices*, and only for a *time*, (the Seventy, as Harbingers in one journey of his) to assist or be useful to him: others he invested with a *weightier*, and more *lasting authority*; left them his successors on earth, *sent* them as he was *sent* by his *Father*, gave them the same *Commission* which he had received, to be executed in the same *manner* by them, and each of them, after his departure, as *Joshua* succeeded *Moses*, in his Office, and Power. All which is, in every branch of it, clear from the express words of Scripture.

They that had this *Commission* from Him were, in his life-time called *Apostles*, that title denoting *Proxies* or *Procurators*; which act in the name and stead of him whose Proxies they are, according to the known rule of the Jews, *Apostolus cujusque est, ut quisque.* *Every one's Apostle is as himself*, to which our Saviour seems to refer, St. *Matt.* 10. 40. making *himself* his *Father's* Apostle, or Proxie, and the *Twelve*, his. But at his departing from the world, then he solemnly instated his power on them, and sealed their *Commission* to them, as it had been sealed to him by his *Father*.

c. John 17. 18. 20, 21.

This

This also is very distinctly and particularly set down in H. Writ, through the several branches of this *power*. "As the Father gave "judgment to the Son, so the Son gave judg- "ment to the Apostles. As the Father gave "the Son power on earth to remit sins; so the "Son gave the Apostles power to remit sins "on earth also. As the Father gave the Son the "Keys of the house of *David*, so the Son gave "the Keys to the Apostles. As the Father "gave the Son to sit on his Throne, so the "Son gave the Apostles also to sit on twelve "Thrones, &c. As the Father gave the Son "to be the Foundation, or corner-stone of his "Church, so the Son gave the Apostles to be "the Foundations upon the Foundation. *And, lastly*, "As the Father sent the Son, so the "Son also sent the Apostles. And hence it is, that the *Angel* sent from Heaven to St. *John*, who was one of this number, calls himself the *Fellow-servant* of Him, and of *those that have the testimony of Jesus*, i.e. of the *Apostles*; adding this reason of it, because ἡ μαρτυρία Ἰησοῦ, the *testification* of the *Resurrection* of *Christ*, (and the Christian *Faith*) the *Apostolical Office*, *Acts* 1. 22. was the *spirit of prophesie*, i.e. a succeeding of Christ in his great *Prophetick office*.

This power wherein the *Apostles* succeeded Christ, being thus entirely confer'd on each of them (a several Throne for every one) and being of so visible use, not only for the first *planting*, but *propagating* and *conservation* of the Church; it cannot be imagined, that it would

should be *temporary*, and determine in the persons of those *Twelve*. The necessity of *order* and *rules* both for the supply of those things which should be found wanting for the well-being and preservation of each *Church*, and also for the securing of the *flock* from the *wolves*, (the *heretick*s) which, it was fore-seen, would so early infest them, and the *plantation*, and *propagation* of the *Christian faith*; without any assistance of the *Rulers* among the *Jews*, and the *Emperours* and *Princes* among other parts of the *Heathen* world; nay, when it was so opposed and persecuted by them; is a competent collection of *reasons* to assure us, That the power which Christ gave the Apostles, (who were but short lived, and should many of them be put to death by those persecutors) was designed to endure longer than their time.

Tit. 1. 5.

Act. 20. 29.

But *Reason* is not a commodious *medium*, to inferr, or conclude a matter of *fact*; and therefore that must of necessity be done, either, 1. By *affirmations*, and *promises* of Christ, touching this matter; or if those be not so clear, as to convince the *gain-sayers*, then, 2. By supplying that want of light from the *Histories* and relations of *those times*, by which it will as clearly appear, as any thing in *story* can, that the office of *power* in the Church, bestowed by *Christ* on the *Apostles*, was not to *determine* in their *persons*, but to continue in their *successors* to future ages.

For the *former* of these, we may discern somewhat perhaps from the passage in *Christ's* pray-

prayer to his *Father*, where, having ſpoken of his *Apoſtles*, whom he had ſent as his *Father* *ſent* him into the world, *verſe* 18. *i. e.* given them (in *deſignation*) *Commiſſions* for the *Government* of his Church; and then to his *prayer* for them, *verſe* 17. (that God would *ſanctifie* them. ἐν ἀληθείᾳ, *in*, or *for* his *truth*; *i. e. conſecrate* them for the preaching of the *Goſpel*, (as St. *chryſoſtome* expounds it). Adding farther, *verſe* 19. That for *their ſakes he ſanctifies himſelf*; *i. e. offers* up himſelf a *ſacrifice* for the *conſecrating* of them, that they alſo may be *ſanctified* for the *truth*; *i. e. conſecrated*, and ſet apart for this *function*, and, after his *example*, venture their lives, in their preaching *God's* Will, as he hath done; at length he concludes, *verſe* 20. *but I pray not for theſe alone.* Which, being, in all reaſon, to be interpreted of the ſame matter, concerning which he had prayed for the *Apoſtles* before, it follows, that this Prayer of his, for the *conſecrating* of Officers in his Church, is not confined to his *Apoſtles* alone, which then attended him; but the ſame prayer he offers up for thoſe alſo that *ſhall believe* through their *word*; *i. e.* for others, that by theſe *Apoſtles* preaching, ſhould be brought to the Faith, and (as the *event* demonſtrates) *ordained* by them to be *Biſhops* and *Deacons* in ſeveral Churches.--- But then; conſider farther, Chriſt's *promiſe* to his *Apoſtles*, at his parting from them; "Behold, I am "with you all the dayes, untill the end of the "world 'Tis certain, that this preſence of Chriſt with them, referrs to his Authority de-

St. John 17. 18, 19.

St. Matt. 28. 20.

rived

rived, and *assistance* made over to them, in order to the discharge of their *office*, of *gathering disciples*, *baptizing*, and *teaching*, verse 19. and as certain that the *Apostles* should not *personally* live to execute that *office*, till the *person* there named, the *end* of the *world*: and then it is not imaginable how Christ's *presence* should be continued with them till the *end* of the *world*; unless they be considered *in complexion* in conjunction with their *posterity* or *successors* in that *office*, (as the *promises* made to *Abraham*, are performed to his *posterity* though not to his *person*) to whom therefore this promised *assistance* belongs all the *dayes*, *i. e.* for the whole term of this *new age*. And this is the more demonstrative, because this was said by Christ after his *Resurrection*, immediately before his *Ascending* to *Heaven*, which, being the *beginning* of the *last age* of the world, the Kingdom of Christ, when all *power was given unto him*, verse 18; It necessarily follows, that what was to be continued till the *consummation* or *consolation* of that age should last till the *end* of the *world*, in the *largest sense* that these words can signifie.

And this may be supposed also to be meant
Rev. 2. 16. 17 by the *promise* of Christ, *Rev.* 2. to those of the Church of *Thyatira*, which should *overcome and keep*, *i. e.* adhere constantly to the *Faith*, in spight of all *temptations*, verse 26. That he will give them *power* over the *Nations*, as he *received* of his *Father*, verse 27. Where, in the very same manner, that S. *John*, 20. 21. *Power* is instated on the Apostles;

[As

[*As my Father ſendeth me, ſo ſend I you*] (*ſending*, and *giving power*, being *ſent*, and *receiving power*, being phraſes of the ſame *importance*). The like *power* is by *Chriſt* promiſed to be inſtated on theſe faithful *Confeſſors* afterward, and that belonging to the *planting* and *propagating* of the Faith among the *Gentiles*, bringing them in to *repentance*, (which is the *breaking them to ſhivers* there) and *ruling them with a rod of iron*, *i. e.* the *Scepter of Chriſt's ſpiritual Kingdom*, his *Goſpel*, and *Power*, and *Paſtoral authority* committed to them.

But, if this (being by the *prophetick* ſtile wherein it is *veiled*, ſomewhat *obſcure*) bring not that evidence with it which is expected, let it paſs for a *conjecture*, which pretends only to be conſiderable by the *accordance* and *conſent* it hath with other *greater* Evidences now to follow.

To proceed then to the *Hiſtories* of thoſe *times*, which are moſt competent to clear the matter of *fact*.

A firſt *evidence* of this ſort, is, the *aſſumption* of *Matthias* into the place of *Judas* the *traditor* and *deſertor*, *Act.* 1, who loſt his *office*, and, ſoon after, his *life*. Wherein we ſee St. *Peter*, upon the *prophetical prediction* of *Judas's* fate, and the laſt branch of that [*his Biſhoprick let another take*] concludes with a [δεῖ] a *neceſſity* that one of thoſe that had *continued* with them from the *beginning*, (and ſo was qualified for it) ſhould become *with them* a *witneſs* of the *Reſurrection*; and by the

 foun

form of their Prayer for God's direction, and revelation of his will, which he had pitch'd on; it is evident, that, *taking his Bishoprick*, verse 20. is all one with *taking the lot or portion of that Ministry and Apostleship*, verse 25.

Soon after this, it is apparent, *Act.* 6. that
Act. 6. the Apostles, to make their burden more supportable, did, by *imposition of hands*, create *seven Deacons* in *Jerusalem*, which, although it be not an example of their constituting *successors* to their *whole Office*; yet, is an evidence that they were able to *communicate* to others, *any part* of that power committed to them by Christ. And then, Why they might not in *whole*, as well as in *part*, communicate it unto others, who might succeed to it (after their *departure* from any *place*, or finally out of the *world*) as well as *assist* them, being *present*, by undergoing, in their stead, some *part* of it, there is no imaginable reason to be rendred; but, on the contrary, the *example* of *Moses*, who first assumed the *seventy* to *assist* him, (and at that time God gave them of his *Spirit*, and so part of his *Power*) and after constituted *Joshua* to *succeed* him, will be directly applicable to this matter.

Thirdly, After, and beside, the instituting of *this office*, on the *Twelve*; it was the Will
Act. 13. 2. and Appointment of God, that *Saul* and *Barnabas* should be assumed to it, and that im-
ch. 12. 2. mediately after *James* the Apostle's death, in the same manner as *Ephraim* and *Manasses* supplied the place of *Joseph* when he dyed.

Fourth-

Fourthly, By comparing ſome paſſages of Scripture with the plain aſſertions of *antient Writers*, and *Fathers of the Church*, it may be concluded, that *James the juſt*, that had the title of *Brother of the Lord*, was conſtituted *Biſhop* of *Jeruſalem*, (being none of thoſe twelve *Apoſtles*) by Chriſt himſelf, ſay ſome, at his appearing to him after the *Reſurrection*, but (as it is more generally reſolved on) by the *Apoſtles*, which received their power from *Chriſt*; and that in the 19th year of *Tiberius*, *i. e.* the next year after the death of Chriſt, ſaith *Euſebius* in his *Chronicle*. Hence it is, that this *James*, though none of the *twelve*, is called an *Apoſtle*, *Gal.* 1. 19. and perhaps, *Act.* 15. 6. and 22. and, in the inſcription of his *Epiſtle*, he is entitled the *Apoſtle James*; and accordingly, St. *Hierom* calls him the *thirteenth Apoſtle*; which farther yields him a *priority* before *Paul* and *Barnabas* (as being after him admitted to that *dignity*) to whom he gives the *right hand of fellowſhip*, Gal. 2. 9. and, being at *Jeruſalem*, his *Epiſcopal See*, is there named before *Peter* and *John*, two *principal Apoſtles*.

Theophil. in 1 Cor. 15. 7.

Com. in Iſai.--

See Dr. H. Diſſert. 4. cap. 3.

Fifthly, Of St. *Paul*, it is not only ſaid by himſelf expreſly, that he had laid hands on *Timothy*, and that thereby the gift of God, fitting him for the *Epiſcopal function*, was *given* him; but farther, that he was by him left at *Epheſus*, to exerciſe this Authority, to command ſome (which includes *power*) *to teach no other doctrine*, *i. e.* to *ſuppreſs* hereticks. And the ſame is as clear of *Titus*, who is by

2 Tim. 1 6. 1 Tim. 4 14.

2 Tim. 1. 3.

Tit. 1. 5. him *left in* Crete, *with power of regulating things not yet ordered in that Island, and to ordain Elders in every Church*; which being two branches of *Episcopal* power, it is by the *Antients* generally affirmed, that he was instituted the *Metropolitan*, or *chief Bishop* of the Island, as *Timothy* at *Ephesus*, the *Metropolitan* of *Asia*; and accordingly, these two are still *Apostles* also, (as receiving the same *power* of *Commission* that Christ had given to the twelve and to St. *Paul*) which is observable likewise of divers others. And accordingly, 'tis the general affirmation of *Theodoret*, "that those "who now are called *Bishops*, were called *Apo-* "*stles*; but, in process of time, they left the "name of *Apostles* to those that were truly so, "sent immediately by Christ; and imposed the name of *Bishops* on those others, that had been anciently call'd *Apostles*.

Different 4.

Sixthly, It further appears, that as *Timothy* and *Titus* were thus *ordained* by St. *Paul*, so they had thereby also *power* to *ordain* others, through all Churches in those *Regions* where they were placed, and accordingly did *actually ordain* them. And so the *power* given the *Apostles*, was sure no *temporary power*; but, as from them derived to others, so from those others further communicated: and all this by *express testimonies* of Scripture. For, that St. *Paul* should leave *Titus* in *Crete*, on purpose to *ordain Elders* there, and prescribe *Timothy* as well as him, What sort of men, and how *qualified*, should be constituted *Bishops* (and *Deacons*) in the Churches, and they should make

no use of that *power*, is not imaginable, nor could be controverted, though there were no other book in the *world*, but the *New Testament*; whereas the *testimony* of the following *Church-writers*, is clear, that in *Crete* the *one*, and in *Asia* the *other*, had the *ordaining* first, and then the *judging* of many *Bishops*; and that as *there*, so every where else, the *Bishops*, in their several Churches, were the *successors* of the *Apostles*, and therefore many of them call'd *Apostles* also, as hath been already intimated. St. *Hierom* is positive. *Pro patribus Apostolis filii Episcopi.* For the *Fathers* the *Apostles*, are the *Bishops* their *Sons*. And again, *Apud nos Apostolorum locum Episcopi tenent.* Bishops with us, do hold the place of the Apostles; and to the same effect, sundry others, which I list not here to recite. St Hieron. in Ps. 45. Ep ad Mag. &c.

Seventhly, It is manifest, by the *Epistle* of Christ to the *seven Churches* of the *Proconsular Asia*, deliver'd by *vision* to St. *John*, that there were, at the date of that *Epistle*, *Rulers*, or *Governours* of each of those *Churches*, to whom, under the title of *Angels*, the care of those *Churches* was committed. That these were any of the *twelve Apostles*, or others, *constituted* from *Heaven immediately*, neither is, nor can be pretended by any. It remains therefore, that it must be a *derived*, *communicated power*, whether *mediately* or *immediately* from one or more of the *Apostles*, that first preached the Gospel there, which was thus vested in those *Angels*; in respect of which, not only that honourable *title* of *Angels* is be-

ſtowed upon each of them by Chriſt himſelf, (the ſame that on the *High-prieſt* among the *Jews*, *Malach.* 2. 7.) but they are alſo reſembled to ſo many *ſtarrs* held by *Chriſt* in his *right hand*, *Rev.* 1. 16. and 2. 1. which is an infallible evidence, that this *dignity* and *power* of theirs, was *approved* and *confirmed* by Chriſt. And to ſo clear a teſtimony of *Scripture*, we may farther add the words of the *Council* of *Chalcedon*, concerning the Church of *Epheſus*, (one of thoſe *ſeven*) that *from* Timothy *to that time there had been* 27 *Biſhops there*; to which it is conſequent, that either *Timothy*, or ſome *follower* of his, was this very *Angel* that *Chriſt* wrote to. And ſo *Polycrates*, that was not long after St. *John*'s time, affirmeth himſelf to be the *eighth Biſhop* of that *City*. And ſo, when *Irenæus* affirms of *Smyrna*, (another of thoſe *ſeven Churches*) that *Polycarp*, a Diſciple of the *Apoſtles*, was by them conſtituted *Biſhop* of that City; and when *Tertullian* ſaith of him, that he was ſo conſtituted by St. *John*, as *Clemens* was at *Rome* ordained by St. *Peter*, 'tis clear, that the *Apoſtles power* was not determined in themſelves; and of this, *Tertullians* teſtimony, is moſt diſtinct and *univerſal*, that, as in *Smyrna* and *Rome*, *perinde utique & cætera Eccleſiæ exhibent quos ab Apoſtolis in Epiſcopatum conſtitutos Apoſtolici ſeminis traduces habent.* "The reſt of the Churches in like manner, exhibit thoſe, who, being conſtituted Biſhops "by the Apoſtles, were their ſucceſſors, ſpiritually begotten by them. And again, ſpeaking of theſe *Churches* of *Aſia*, which were, Johannis

Concil. Calcd. Act. 2.

Euſeb. Hiſtor. apud Euſeb. Hiſt. Eccleſ. l. 5. c. 23.

Iren. l. 3. c. 3.

Tertull. de præſcr. c. 32.

Ibid.

Adv. Marcion. l. 4. c. 5.

hannis alumnæ, taken care of, and fed by St. *John*, he ſaith, *Ordo Epiſcoporum ad originem recenſus in* Johannem *ſtabit authorem*; "The "order of Biſhops being recounted to the be- "ginning, devolves to St. *John* the Apoſtle, "the firſt Author of it.--- I forbear to add more, leſt what I deſigned for a *ſhort* diſcourſe only, ſwell into a *Volume*.

Thus hath this controverſie been ſufficiently cleared, by ſome *remains* in the *Scriptures*, whereto the concordant teſtimonie of all *antiquity* moſt readily affords a *ſuffrage*. And then, as to the ſetling the Monarchy of the *Jews*, the way ſet down in Scripture is this, That God, by a Prophet ſent immediately from him, deſigned firſt the perſon of *Saul*, and after of *David*; and after the *ſucceſſion*, or *line* of *David*, (by *Solomon* and *Rehoboam*) came down from *Father* to *Son*, through all the Kings of *Judah*, without any *new revelation* or *miſſion* of *Prophets* to *anoint* and *conſtitute* a *new King*, when the former was deceaſed: or (rather) as when God had firſt called *Moſes*, and by *miracles* ſealed him a *Commiſſion* from Heaven, to be *Ruler* over the *Jews*, and after taken of the *Spirit* that was upon him, and put it upon the *Elders* to be his *aſſiſtants*; for the *ſucceſſion* to of either thoſe *offices*, there was no more uſed, or thought needful, but that *Moſes* ſhould lay his hands on *Joſhua*, and give him a *charge*, and put ſome of his *honour* upon him.-- and that the *ſeventy* thus *created* to their *office*, ſhould, by *impoſition* of *hands*, admit others to the ſame *dignity*. Numb. 27. 19. 20. 23.

ty; so, for the setling *Governours* in the *Church*, God first sent down his Son Jesus Christ, to be *personally* the *founder* and *head* of it; sent down his *Spirit* to demonstrate, and *constitute* him so; and, after his *departure*, this *power* being before his death instated on the *Apostles*, the *H. Ghost* again *descended* on those *Apostles*; and some the like *prodigies* from Heaven, were used towards others, for the setling them in their *dignities*. But when that was done, the *whole business* of a *succession* was provided for by a more *easie* and *familiar course*, that those that were thus *sent* by the *Apostles*, through *imposition* of their *hands* (as they had been by Christ, through the *descent* of his *Spirit*, *hovering over*, and *resting* on them, and as *Christ* by his *Father*, with the like *solemnity*) should, after the same manner, *communicate* it to others, fully *qualified* for it. Which, that it was actually done in the several *Churches*, as it cannot be expected to be recorded in the *New Testament*, which can speak no farther than to those times of which it writes; so, to some *mentions* of it, which are found there, infinite *suffrages* are added from the following *writers*, by whom it far more evidently appears, that this *power* of the *Church* did not end in the *Apostles persons*, but continued to their *successors*, the *Bishops* in the several branches than by the *Old Testament*, and other *Jewish writings*, now extant, it appears, either that it was *God's will*, that the *Son* should *succeed* the *Father* in the *Kingdom*, (of which yet there is no doubt, when it was not countermanded by a Pro-

a Prophet ſent from God) or that in the *Sanhedrim* new *men* were received into the places of the deceaſed; of which alſo, there is yet no doubt made by any.

Having cleared the whole matter thus far, there will be now no need to declare what *powers* they are, which are thus *conveyed* to the *Biſhops*, or *officers* in the *Church*; it being already manifeſt, that the power of *planting*, *governing*, and *continuing* of the *churches*, being firſt veſted in *Chriſt*, was, from him derived to the *Apoſtles*, and from the *Apoſtles* to the *Biſhops*, and ſo that the power of *preaching*, *baptizing*, *teaching*, *confirming*, *conſecrating* the *Sacrament* of the *Euchariſt*, *binding* and *looſing*, *bleſſing* in *marriage*, *viſiting*, and *praying* over the *ſick*, and at laſt *conſtituting others like themſelves*, either in *whole*, by communicating entirely their *whole power* to them, or in *part*, by giving them ſome *limited powers*, for ſome certain *offices*, were thus communicated. Of which, all that will be neceſſary to be added, is only this, which natural reaſon dictates to every one; That no man ought to aſſume to himſelf any Office in any Society, but he that is *deſigned* to it, by him that hath the *ſupreme power* in it; nor conſequently, in the *church*, but *he that is called, as was* Aaron; *i. e.* hath received *miſſion*, or *commiſſion* from God; which, being not now pretended by any, to be received *immediately* from Heaven, there is but one way imaginable for any man to claim it; *viz.* *By receiving it from them, who immediately have received it from Heaven.*

And

And then the *whole matter* is devolved to a *short issue*; That every one that *thus runs*, is obliged to shew his *commission*, by which he may appear to be *sent*; and that being once produced, to *whatsoever acts* that *extends*, to *those* he will be allowed to be *sufficiently authorized*, but to nothing else. And whosoever will not stand to this *award*, must not only cast off the *Church* of *Christ* from being his *Mother*, and confess *Christ* so far from being a *favourer*, that he is a professed *enemy* to his *pretences*; but withall must acknowledge himself to have given a *precedent* for all the unreasonable *claims*, and *violences*, and *oppressions* in the world, which must all commence *regular* and *just*, when it shall once be allowed, that *any power* belongs to any, which cannot *justifie* (and doth not so much as *plead*) the *derivation from above*. A consideration very fit for our *times*, and those especially who presume upon their own *conceited gifts*, and *qualifications*, without *legitimate ordination*, to venture on the weightiest part of the *Ministerial function*.

CHAP. VIII.

The Catechiſt's opinion of the indiſpenſable neceſſity of Miniſters being choſen by the people, largely declared. His two Scripture-inſtances examined, Act. 6. Act. 14. *The choice of the ſeven Deacons, no rule for all Churches in the conſtitution of Officers. The choice it ſelf, an occaſional permiſſion. The word* χειροτονεω *doth not ſignifie to ordain, by the election, or ſuffrages of the community. A taſte of the Catechiſt's Learning and Modeſty. Antiquity untruly referr'd to by him, for the peoples right to chuſe their Miniſters. His reaſons ſtrike at the Civil ſtate, no leſs than the Eccleſiaſtical; that there muſt be no Rulers in either, but by the peoples choice. There is no duty required of the people, as to their Officers and Governours, which makes this choice contended for, neceſſary. Arguments againſt Popular Elections, as un-conformable to the way of the Old Teſtament, made by incompetent judges, the occaſion of diviſions and factions, reflected on extreamly by St.* Paul's *Propheſie,* 2 Tim. 4. 3, 4. *leaving Miniſters under too great a temptation, to pleaſe and humour the people, and very injurious and dangerous to the concernment of Chriſtian Kings, in the ordering of the publick Religion and Reformation. Biſhops, Prieſts, and Deacons,*

of

of the Church of England, *made, ordained, and consecrated by the Vertual consent of the People.*

THe fore-going Discourse, makes it needless to bestow any farther reflections upon very much of what the Catechist next offers, concerning the differences between those whom he calls *extraordinary*, and *ordinary Officers*, or *Rulers* in the *Church*, Cat. p. 124, 125. And, as to the rest, we shall have occasion to discover the falseness of his affirmations, in that which follows.

That then which I fix upon, is, the fourth *thing* required by him, to the due *constitution* of an *ordinary Officer* of the *Church*, an *Elder*, *Pastor*, or *Teacher*.

Cat. p. 125. [" That he be called, and chosen by the " suffrage and consent of the Church.] And this he before assigned as the most *characteristical* difference of the *ordinary Ruler* from p. 124. the *extraordinary*. That [" he is called by " the suffrage, choice, and appointment of the " Church it self. And again, he goes over it, ibid. as a *main foundation* to be relyed upon, ["That " his authority is derived from Christ, by the " *election*, and *designation* of the *Church*; and " therefore confined in the exercise to that " *Church*, wherein, and whereby, it is so de- " rived.] And this, among others, is said to be p. 126. [" *indispensably necessary* unto him that would " be accounted to have taken that office upon " him, according to the *mind of Christ*, and " plainly expressed in the Scripture.] Where-

to

to I will annex all that he hath ſpoken in the *explication* of this particular.

["Fourthly, *Election* by the *ſuffrage* and "*conſent* of the *Church*, is required unto the "*calling* of a *Paſtor*, or *teacher*, ſo that with- "out it, *formally*, or *virtually* given or obtain- "ed, the *call*, however otherwiſe carried on, "or ſolemnized, is irregular, and defective. "There are but two places in the *New Te-* "*ſtament*, where there is mention of the *man-* "*ner* whereby any are called in an *ordinary* "way, unto any *Miniſtry* in the *Church*, and "in both of them, there is mention of their "*election* by the *community* of the *Church*; and "in both of them the *Apoſtles* themſelves pre- "ſided, with a fulneſs of *Church-power*, and "yet would not deprive the *Churches* of that "which was their liberty and priviledge. The "firſt of theſe is, *Act.* 6. where all the *Apoſtles* "together, to give a *rule* unto the future pro- "ceeding of all *Churches*, in the conſtitution "of *Officers* amongſt them; do appoint the "multitude of the *Diſciples*, or community of "the *Church*, to look out, from among them- "ſelves, or, to chooſe the perſons that were "to be ſet apart thereon, unto their *office*, "which they did accordingly, *verſes* 2, 3, 5. "This was done, when only *Deacons* were to "be ordained, in whom the intereſt and con- "cernment of the Church, is not to be com- "pared with that which it hath in it's *Paſtors*, "*Teachers*, and *Elders*. The ſame is mention- "ed again, *Act.* 14. 23. where *Paul* and *Barna-* "*bas* are ſaid to ordain *Elders* in the *Churches*, Cat. p. 232. 232, 233. 234, 235.

"by

"by their *election* and *suffrage*. For the *word* "there used, will admit of no other *sense*, how- "ever it be *ambiguously expres'd* in our *trans-* "*lation*. Neither can any *instance* be given of "the use of that *word*, applied unto the com- "munication of any office or power, to any "person or persons in an assembly wherein it "denoteth any other *action*, but the *suffrage* of "the *multitude*, and this it doth constantly, in "all *Writers* of the *Greek Tongue*.

"And hence it was, that this *right* and *pri-* "*viledge* of the *Church* in *chusing* of those who "are to be set over them, in the work of the "Lord, was a long time preserved *inviolate* in "the *primitive* Churches, as the *Antients* do "abundantly testifie. Yea, the shew and ap- "pearance of it, could never be utterly thrust "out of the world, but is still retained in "those Churches, which yet reject the *thing* it "self. And this *institution* of our *Lord Jesus* "*Christ*, by his *Apostles*, is suited to the na- "ture of the *Church*, and of the authority "that he hath appointed to abide therein: for, "as we have shewed before, *persons* become a "*Church* by their own *voluntary consent*. "Christ makes his *subjects* willing, not *slaves*. "His *rule* over them, is by his *Grace* in their "*own wills*, and he will have them every way "*free* in their obedience. A *Church-state* is "an estate of absolute liberty under Christ, "not for men to do what they will, but for "men to do their duty freely without *com-* "*pulsion*. Now, nothing is more contrary to "this *liberty*, than to have their *Guides*, *Rulers*,

"and

"and *Overſeers*, impoſed on them without "their conſent. Beſides, the body of the "Church is obliged to diſcharge its duty to-"wards Chriſt, in every *inſtitution* of his, "which herein they cannot, if they have not "their free *conſent* in the *choice* of their *Paſtors*, "or *Elders*, but are conſidered as *mute per-"ſons*, or *brute creatures*. Neither is there "any other *ordinary* way of *communicating* au-"thority unto any in the Church, but by the "voluntary *ſubmiſſion* and *ſubjection* of the "Church it ſelf unto them. For, as all other "imaginable ways may *fail*, and have done ſo, "where they have been truſted unto; ſo they "are *irrational*, and *unſcriptural*, as to their "being a means of the delegation of any *pow-"er* whatever.]

Here then we have the peoples *election* of their *Miniſters*, pleaded for, as an *inſtitution* of the *Lord Jeſus Chriſt*, by his *Apoſtles*, plainly expreſſed in the Scripture, *indiſpenſably* neceſſary to conſtitute a *Goſpel-Miniſtry*, obſerved *inviolate* in the *primitive church*; and all other wayes condemned, as *irrational*, and *un-ſcriptural*. Let us therefore, in the firſt place, view the plain, and expreſs Scriptures, that demonſtrate this unto us, which, if they fail the *Catechiſt*, all his other pretended arguments from *Authority* or *Reaſon*, will not ſerve the turn. The Scriptures are two, *Act.* 6. and *Act.* 14. [" And in both of them, he tells Car. p. 112.
us, "there is mention of their *election* by the "*community* of the Church, and in both of "them, the Apoſtles themſelves preſided with

"a

"a *fulneſs* of Church-power, and yet would "not deprive the *Churches* of that which was "their *liberty* and *priviledge*.

As to this *election* by the *community* of the Church, ſaid to be mention'd in both theſe places, we ſhall ſee how far it extends upon examination. But if the *Apoſtles* preſided at the ſame time, with a fulneſs of Church-power, as is here aſſerted; they might certainly have ordered the matter otherwiſe, "no "Church-power being wanting, where the "fulneſs of it is ſuppoſed.--- Now to the inſtances themſelves.

["The firſt of theſe, is *Act.* 6. where all the "*Apoſtles* together, to give a *rule* unto the *fu*"*ture* proceeding of all *churches* in the *conſti*"*tution* of *Officers* among them, do appoint "the *multitude* of the Diſciples, or *community* "of the Church, to look out, from among "themſelves, or to chuſe the perſons, that were "to be ſet apart thereto, unto their Office, "which they did accordingly, &c.]

If we look impartially into this *ſtory* of the *choice* of *Deacons*, here mentioned, we ſhall find no *power* at all of Election in the *multitude* of *Diſciple*, but what the *Apoſtles* condeſcended to allow them, upon this occaſion; they therefore do here appoint them to *chuſe* or look out men among themſelves, and they to determine certain *bounds* of their *choice*, and *election*. 1. To take *ſeven*, neither more, nor fewer. 2. Thoſe ſeven men *generally known* and *reputed* of. 3. In ſuch eſtimation for *fulneſs* of the *Spirit*, of *Faith*, of *wiſdom* and

and *Diſcretion*, for the managery of the affairs to be committed to them. According to which *permiſſion* of the *Apoſtles*, and *rules* preſcribed by them, they proceeded, *verſe* 5, *and choſe* Stephen, *&c.* whom they ſet before the *Apoſtles*, and when they had prayed, *they* (the Apoſtles) *laid their hands on them.* The *right of Election* here, evidently lay in the *Apoſtles* themſelves; nor did the *community* of *Diſciples* act any thing otherwiſe, than by *power* delegated from the *Apoſtles*, and according to their preſcriptions; and this *power* delegated, was no more than a bare *nomination*, or *teſtimonial approbation*, of *ſeven* ſuch perſons to be ordained *Deacons* for the preſent ſervice, by the *Apoſtles*.

But, let the ſtory be ſuppoſed never ſo full to the Catechiſt's purpoſe, ["That the Apo- "ſtles did this to give a rule to the future pro- "ceeding of all Churches, in the conſtitution "of Officers among them,] is, I am ſure, beſide the *text*, and not only *deſtitute of*, but *contrary to*, other Scripture-warrant; it being impoſſible, amongſt the Ordinations of Church-officers, recorded in Scripture, to find ſuch another *pattern*. And if this be the *rule* of all *future proceedings*, there muſt be alwayes *ſeven* choſen, and no *officers* in any *Church*, but what are taken from among themſelves, as theſe here were, and choſen by the *Laity* only.

Now, for the *remark* made in the cloſe of this *ſtory*, ["This was done, when only *Dea-* "*cons* were to be ordained, in whom the *in-*

"*terest* and *concernment* of the *Church*, is not "to be compared with that which it hath in "it's *Pastors*, *Teachers*, and *Elders*.] It may easily be retorted, That it no wayes follows, Because the Apostles indulged a *limited*, and *bounded choice* of these *inferiour officers*, they therefore designed to warrant a *perpetual power* of *election* in the people, as to *officers* of a much *higher order*, and in whom the interest and concernment of the Church is much *greater*. Add hereunto, that there was some special reason to move the *Apostles* to this indulgence unto the *people* at this time. This is intimated by St. *Chrysostome*. "The *Apostles* (saith he) "did not commit the *Election* of *Deacons* "to *lot*, nor did they themselves *choose* them, "whenas, being moved by the Spirit, they "might so have done; but rather establish "what is approved by the *testimonies* of *many*. "For, to appoint the *number*, and *ordain* them, "and that to such an *use*, this they challenge "to themselves; but to *chuse* the *men*, they "permit unto them (the people) that they "themselves might not seem to do any thing "*partially*, and for *favour*. There is the *reason* insinuated, a reason proper to the occasion. Because these *Deacons* were to be employed about *money*-matters, in the collecting, and distributing of *Alms*; the *Apostles* thought good to *chuse* them by a *common consent*, the rather to avoid the *grudging* of the people, and the *suspition* which any might harbour of themselves. And some such thing seems declared in that, which is said to have put the

S. *Chrys.* hom. 14. in Act. etc. à Rev. *Whitgift.* Tract. 3. p. 155.

Apo-

Apoſtles upon this whole buſineſs, *Acts* 6. 1. "There aroſe a murmuring of the *Grecians* "againſt the *Hebrews*, becauſe their Widows "were neglected in the daily miniſtration.--

And, upon this very ſcore it is, that St. *Paul* mentions the "Brother, whoſe praiſe is in the "Goſpel, choſen (or ordained) of the Churches, "to travel with him in the diſtribution of the "collections of the charity of Chriſtians. Avoiding this, ſaith he, "that no man ſhould blame us "in this abundance which is adminiſtred by us, "providing for honeſt things, not only in the "ſight of the Lord, but in the ſight of men. To which purpoſe alſo, of "declining the cenſure of miſ-employing any part of the publick charity, he thus writes to the *Corinthians*, --- "Whomſoever you ſhall approve by "your Letters, them will I ſend to bring your "liberality to *Jeruſalem*. The aim of St. *Paul*'s referring theſe *meſſengers* to the *Churches choice* and *approbation*, was manifeſtly this, That his *upright dealing* in the diſtribution of their *Alms*, might never be brought into the leaſt *ſuſpicion*. And the ſame *motive* had the *Apoſtles* for their referring the choice of the *ſeven Deacons*, unto the *multitude* of the *Diſciples*. So that we may not of this *occaſional* permiſſion, frame an *univerſal*, and *perpetual law*, or *rule* for all *Church-officers*. This firſt, therefore had need to be backed and ſecured with a ſecond text of Scripture.

2 Cor. 8. 19, 20, 21.

1 Cor. 16. 3.

["The ſame is mentioned again, *Act.* 14. 23. "where *Paul* and *Barnabas* are ſaid to ordain *Elders* in the *Churches*, by their *election*

"and *suffrage*, for the *word* there used, will "admit of no other *sense*, &c.]

I wish the *Catechist learning* and *ingenuity* proportionable to the *confidence* wherewith he manageth this instance. We read, *Act.* 14. ["When they had ordained them *Elders* in "every Church] this *he*, to serve his purpose, changeth into ["ordained them *Elders* in eve- "ry Church, by the election and suffrage of "the *community*]; and, to set off this transla- tion, tells us farther, that ["the word there "used, will admit of no other sense; and thus "it constantly signifies in all the Writers of the "*Greek Tongue*.

Now then, to the *Tryal*. The word used, is, χειροτονήσαντες, and a compound of the very same, is made use of, *Act.* 10. 41. to express God's *preordination* of the *Apostles*, προκεχειρο- τονημένοις. We English it, ["Witnesses chosen "before of God]; and certainly, there was not any thing of the *peoples* suffrage here in- cluded. *Beza* therefore, who, in the 14. chap. of the *Acts*, verse 23 reads, [*per suffragia creârint*,] with the Catechist, instead of the *Vulgar* [*constituerunt*]; yet, in his *marginal note* to this other place, opposeth the *ordina- tion* of God, expressed by the same *word*, to all humane suffrage. [*Hoc loco tacita antithesis in- ter* Dei Cheirotoniam, & hominum suffragia, *siquidem a Deo* immediatè *designantur* Apo- stoli. Nor is there any truth in that *affirma- tion*, that ["All writers of the *Greek Tongue* "do constantly use the word χειροτονέω, to de- "note the suffrage of the multitude] *Philo Judæus*

Beza in Act 10. 41.

Judæus saith of *Joseph*, βασιλεα ὑπαρχος χειροτονεῖται, He was ordained *Governour* of all *Egypt*, under the *King*: where it is clear, that without any other *suffrages*, he was by *Pharaoh* so constituted, *Gen.* 41. 40. *Psalm* 105. 21. *Acts* 7. 10. So again, of *Moses*, ἡγεμὼν χειροτονεῖται. He was constituted their *Ruler*, not by any *choice* of theirs, but only by *God's appointment*. So of *Aaron's* sons ἱερεῖς χειροτονεῖται, God constituted them *Priests*. So in *Josephus*, *Alexander* son of *Antiochus Epiphanes*, writes to *Jonathan*, χειροτονῶν σε ἀρχιερέα τῶν ἰδίων καὶ φίλον ἐμὸν καλεῖσθαι. *I* (i. e. *I*, in the *Regal stile*) *constitute thee chief Priest of the* Jews, and to be called my Friend. So *Lucian* of *Alexander's* kindness to *Hephæstion*, θεὸν χειροτονήσας τὸν τεθνηκότα, that he *made* him a *God* when he was dead; which sure, being a *single* act of *Alexander's*, was not done by *voices* or *suffrages*. So *Maximus Tyrius*, of *Darius's horse*, which by *neighing* made his Master *King* of the *Persians*, saith, Δαρεῖον ἐν τάχει προσκυνοῦσι οἱ Πέρσαι, ὃν αὐτὸν χειροτόνησε τὸν ἑαυτοῦ ἵππον ὑποχείριον ἔχοντα. The *Persians* did not adore, or salute *Darius*, till his *wanton horse* had *created* him *King*. In all these places, the *word* signifies *constituting*, or *ordaining*, without any *intimation* of *suffrages* of a *community*. And, for *Ecclesiastical writers*, the case is plain, that they use it familiarly for *ordaining*, and especially for *imposition of hands*. Accordingly *Theophylact*, on 2 *Tim.* 1. 6. instead of St. *Paul's* διὰ ἐπιθέσεως τῶν χειρῶν μου, *by imposition of my hands*; has... ἢ σε χειροτονήσαμεν, *when I ordained thee*.

See Dr. *Ham.* Letter of Resolution, p. 3, 4. & *Grotius* in Acts 14. 23.

ſhop. And ſo St. *Chryſoſtom* on thoſe words, *Act.* 6. 6. *having prayed, they laid hands on them*, ſaith, χειροτονήσαντες λέγει τοῦτο γάρ ἡ χειροτονία, they were *ordained* by *Prayer*, for this is *ordination*; making χειροτονία and χειροθεσία all one. *Socrates* ſpeaking of *Conſtantine*, in the twentieth year of his Reign, Κωνσταντῖνος χειροτονεῖ Καίσαρα, but on the thirtieth, Κώνσταντα χειροτόνησεν; where it is all one with χειροθέτησε, both noting the *conſtituting*, or creating of *Cæſar*, a work of the *Emperour* only. So *Theodoret*, in the perſon of *Joſeph*, ἅπαντων μοι τῶν ἐμῶν κτημάτων χειροτόνησεν ὁ δεσπότης, my *Maſter* hath *conſtituted me* over all his *houſe*. Whereto might be added many others.

It is granted indeed, that the word χειροτονία, as to it's *literal Etymon*, ſignifies to *ſtretch out the hand*, or to *hold it up*, and noted, among the *antient Greeks*, *chooſing*, or giving *ſentence*, or *ſuffrages*, which, in *popular elections*, or *judicatures*, was done by *lifting up* the *hand*. But this being the original of the word, it is (as is ordinary with other words) ſomewhat enlarged and changed in the *ordinary* uſage of it, and ſignifies (as hath been ſaid) indifferently, *conſtituting*, or *ordaining*, without any intimation of *ſuffrages*, or *plurality* of *perſons*, or *voices*, by whom this ordination is made.--- We will, nevertheleſs, for once, *ſuppoſe* that the *original* word, in *Acts* 14. muſt needs import, to *ordain by holding up of hands, to teſtifie ſuffrage, conſent, or the like*. Be this ſuppoſed, (though it hath been evi-

evidently confuted) yet it ſerves not the purpoſe whereto the *Catechiſt* here *urgeth* it; for it was diſtinctly *Paul* and *Barnabas*, which did thus χειροτονῆσαι, *ordain* by this *holding up of hands*, and not the *aſſembly*, or *community* of all the Chriſtians.--- "When they had ordained them Elders, be it by *ſuffrage*, They, *viz.* "who came from *Derbe*, verſe 20. returned "thence to *Lyſtra*, *Iconium*, *Antioch*, verſe 21. and theſe were none other, ſave *Paul* and *Barnabas*; no mention here, no not the leaſt intimation, of the peoples *joynt concurrence* in the *action*. As for the *ſuffrages* of any others, if ſuch could be imagined, to have interpoſed here, it would not then be *Paul* and *Barnabas*, but thoſe *others*, who did χειροτονῆσαι, *ſtretch* out their *hands*, or *give* the *ſuffrages*. And for *Paul* and *Barnabas* to do it by the *ſuffrages* of others, is far from the *original uſe* of the *word*, from whence it is pretended to be concluded; for, where χειροτονία in the *primitive ſenſe*, is uſed of *electing* by *ſuffrages*, (as in *popular elections*, &c.) it is certain, that their *own*, not *others ſuffrages*, are meant by it. They then that look ſo far back to the *original* of the *word*, as to think it neceſſary to render it, *Suffragiis creare*, to *ordain* by *ſuffrages*, are certainly guilty of very *impertinent nicety*, for to ſay, that they *created* them by their *own ſuffrages*, is, to ſay no more, but that they *joyntly* did *ordain* them, (and indeed, being but two, there could be no place for *ſuffrages*); and to affirm, they did it by the

suffrages of others, is not agreeable to the *pretended use* of the word.

These Scripture-proofs, therefore, we have been refer'd unto, afford nothing for any man's *conscience* to rely upon, as to this *popular election* of *Ministers*, so zealously contended for, as an *Institution* of *Christ* by his *Apostles*, the *rightful liberty* of the *community of Disciples*, and *necessary*, and *indispensable qualification* of every *Church-officer*; and, we are already instructed by the Catechist, not to satisfie our selves with any *arguments*, be they never so plausible, that are not *derived* from the *H. Scriptures*. What indeed can bespeak a thing to be *Christ's institution*, but his own *word* of *command*?

And yet I will bestow a few reflections upon his *reasons* superadded to these *Scriptures*; and then offer him some *contrary arguments* to chew upon.

First, he tells us, ["That the *Antients* do "abundantly testifie this *right* and *priviledge* "of the *Church*, in *chusing* their *Governours*, "to have been a long time preserved invio- "late in the *primitive Churches*;] but he names none of those *Antients*, and apparently slights the authority of the *Antients* in other matters. And I challenge him to produce any of those *Antients*, who affert this, 1. To be the *right* and *priviledge* of the *Church*; and then, 2. *As such*, to have been *preserved* inviolate a long time, in the *Primitive Churches*. 'Tis acknowledged indeed, that St. *Cyprian* and others do teach, that the *ordaining* of *Ministers*

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niſters ought to be in the preſence of the *people*, to the intent they may *object* any thing againſt them, if they can; and that it was the *ordinary cuſtom* [*mores & merita ſingulorum communi conſilio ponderare,*] to *adviſe* and *weigh* with *common advice*, (*viz.* of ſuch as knew them) *every man's manners and deſerts*; but they no where affirm it the *right* of the *people*, to *Elect* thoſe that ſhall be ſet over them.

Secondly, We are pointed to ["the *ſuita-* "*bleneſs* of this imaginary *inſtitution* of Chriſt, "to a *Church-ſtate*, which is ſaid to be found- "ed by *voluntary conſent*, and to be a ſtate of "*abſolute liberty*; and, to have their *Rulers* "and *Overſeers* impoſed on them without "their *choice*, is contrary to that *liberty*.] We have ſeen † before, this *Church-ſtate* of his, † Chap 3. to be as very a dream, as this, which he now calls *Chriſt's inſtitution* in it: and it may not be unſeaſonable here, to remarque, That his *argument* of *entring* into a *Society* by *conſent*, and the *liberty* of *Chriſtians*, no leſs ſtrikes at the *Civil government*, than the *Eccleſiaſtical*; having before told us, that ["without this Cat. p. 17. "conſent, no Society of any kind can exiſt.] In reaſoning thus therefore againſt the *Government* of the *Church*, the *ſtate* of the *Kingdom* is certainly concerned. Chriſt requires a *free* and *voluntary* obedience, for *conſcience ſake*, to the *Civil government*, no leſs than to that of the Church; and *ſubjection*, in *lawful matters* to the *lawful powers* of both, is no piece of *ſlavery* and *bondage*, nothing oppoſite to

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christian liberty, save unto those only, who make all *dutiful obedience* unto their Superiours, *such*. If so it be, that our *Catechist's reason* stand good, that, ["where the people "have not their free *consent* in the *choice* of "their *Pastors*, they are considered as *mute per-* "*sons*, or *brute creatures*] This reasoning extends no less to the *Commonwealth*, than to the *Church*, and there must not be in the *one*, any more than in the *other*, any *Rulers*, but such as are of the *peoples choice* and *appointment*. And we have seen enough in these late times, to perswade us, that this is the mind and sense of the *separate brethren*, had they but *power* answerable to their *wills*.

Thirdly, It is insinuated, that, ["The *body* "of the Church hath some duty to be dis- "charged towards Christ, in this *institution* "of *Church-government*, which they cannot "perform, if the *choice* of *Pastors* be denied "them.]

But what *duty* of the people he means, is not farther expressed; nor do I know any *obligation* which the people have, as to the *Officers* set over them, besides their *Prayers* for them; their endeavours by testimonies of *known crimes* to lawful Authority, for to prevent *unfit* persons *ordination*, and their *obedience* unto those that shall be set over them; all which may well enough be performed, though the *choice* of their *Pastors* be denied them.

Lastly, It is boldly affirmed, ["That there "is no other ordinary way of communica- "ting

"ting authority unto any, which is either *Ra-*
"*tional* or *Scriptural*]; but as this is affirmed only, without either *Reaſon* or *Scripture* to back it, ſo it may ſuffice as peremptorily to *deny* it.

Which, I the rather do, to ſhorten my diſcourſe on this *ſubject*; and, becauſe I am now, according to my promiſe, to *demonſtrate*, That it is, upon ſeveral accounts, *unmeet* and *unreaſonable*, (whatever is by the Catechiſt and others pretended) that the *election* and *choice* of *Miniſters*, ſhould be left unto the people.

1. The *Prieſthood* under the *Law* was not of the *peoples choice*, but of *God*'s, by the hand of *Moſes*, *Exod*, 28. 1. And in their *conſecration* afterwards, the people are aſſembled indeed, for *ſolemnity-ſake*, and, it may be, a *ſuffrage* of *Prayer*, but *act* nothing towards the performance of the whole buſineſs, *Levit.* 8. 6, 7. And again, after that, upon *Aaron*'s deceaſe, *Moſes* alone, without the *peoples ſuffrage*, ſubſtitutes *Eleazar* into his Office, *Numb.* 20. 18. True indeed, at the *conſecration* of the *Levites*, the "people put their hands "on the Levites heads, *Numb.* 8. 10, 12. but that was done only in "token of their being "preſented to God's ſervice, inſtead of their "firſt-born, as God had choſen them, *Numb.* 3. 45. ---There was not then this way of *Election*, as to the *Old Teſtament*; and what ſaith the *New*? "No man taketh this honour un-"to himſelf, but he that is called of God, as

"was

"was *Aaron*, *Heb.* 5. 4. But I will not urge this matter farther.

2. The people have not requisite, and fitting parts, to make a competent and meet *judgment* in the choice of their *Pastors*; and therefore 'tis not likely God hath call'd them to a *work* they are not first fitted for. I will appeal to the Catechist here, as Judg, Whether
Cat. p. 125, 226. "the first qualification for any Office, be not "the Gift for it; the *gift* in order to the *discharge* of the *work*. It is the doctrine taught by himself, That, ["It is not lawful for the
P. 137. "Church to call any man to that work, where "the Lord Christ hath not gone before them "in qualifying him for it.]

3. There is nothing so likely to occasion Divisions in the *Church*, and, which more usually ends in *factious determinations*, than *popular election*. *Contention* and *Sedition* have been the known *fruit* of this *way* of *chusing Pastors*, where it hath obtained.

4. That which is prophetically spoken by St. *Paul*, reflects extremely upon these *popu-*
2 Tim. 4. 3, 4. *lar elections*. "The time will come, saith he, "that they will not endure sound doctrine, "but after their own lusts, shall they heap up "to themselves teachers, having itching ears, "and they shall turn away their ears from the "truth and shall be turned unto fables. Where the people are at their own *choice*, every one will seek to gratifie their *itching ears*; and those whom they chuse, are left under some obligation to claw them.

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The people will (if it be poſſible) chuſe one ſuitable to their *own* humours; one that ſhall ſpeak pleaſing things unto them; and the *Miniſter*'s dependence upon their choice will *byaſs* and *incline* him vehemently not to diſpleaſe them, though in the performance of his *bounden duty*.

Laſtly, This *election* of *Miniſters* by the *people*, would be highly injurious unto Chriſtian *Kings*, unto whom the eſpecial care of God's *publick ſervice*, in their reſpective *Dominions*, doth appertain; They ſhall never be able to procure ſuch *reformation*, *conſent*, or *agreement*, in matters of *Religion*, as when they have the placing of the chief of the *Clergy* at their diſpoſal; for, the people, who are commonly bent to *noveltie* and *factions*, and moſt ready to receive that *doctrine* that is contrary to the preſent *ſtate*, and inclines to *liberty*; will uſually chuſe men according to their own *fancies*; ſo that the *Prince* ſhall neither have *quiet Government*, nor be able to preſerve the peace of the Church, nor yet to *plant* and *defend* that Religion, and Worſhip of God, which, in his conſcience, he is perſwaded to be moſt *ſincere* and *requiſite*; Yea, and his whole *Kingdom* ſhall be filled with ſwarms of different *Sects*, which he is not aware of, and hath no means of Remedy left againſt the miſchievous *conſequences* of, but by maintaining of a *ſtanding Army*, for the *ſuppreſſing* of all emergent *inſolencies* and *rebellions*.

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Now, to ſhut up this Chapter, I call to mind, that the Catechiſt hath ſaid, [The "*calling* of *Paſtors* or *Teachers*, muſt be by the "*election*, *ſuffrage*, and *conſent* of the Church, "*formally* or *virtually* given or obtained.] How far this *virtual* conſent extends, he ſhould have done well to have taught his diſciples; for thus we are able to defend the people's *virtual conſent* to the *calling* of thoſe Miniſters which yet they have not the choice of, inaſmuch as whatſoever is concluded and eſtabliſhed by the *ſeveral Eſtates* of the *Kingdom* in *Parliament*, is alſo done *virtually* by the *conſent* of the people; but, ſuch is the form and manner of *making*, *ordaining*, and *conſecrating* of *Biſhops*, *Prieſts*, and *Deacons*, in the Church of *England*; and therefore they are called by the *virtual conſent* of all the people, being *made*, *ordained*, and *conſecrated*, according to that *form*, *order*, and *rule*, which the whole *Realm* in *Parliament* hath *allowed* of, and *appointed*.

If any deſire to ſee farther into this *matter*, about the people's *election* of their *Paſtors*, he may find it handled at large, in Arch-Biſhop *Whitgift*'s defence againſt *Cartwright*, Tract. 3. p. 156. to p. 216.

CHAP.

CHAP. IX.

Impoſition of hands in ordination, limited by the Catechiſt, to the Presbytery of that particular Church, wherein the perſon is ordained. The Scripture gives this power to Biſhops. Calvin's *judgment of the laying on of the hands of the Presbytery. Two Queſtions reſolved by the Catechiſt, in the negative.* Qu. 1. *Whether a perſon may be lawfully call'd to, or employed in a part of the office, or work of the Miniſtry only? The Catechiſt's grounds examined, and diſabled. Scripture-preſidents inſtanced in the ſeven Deacons. Chriſt's baptizing by his Diſciples.* St Paul's *allegation as to himſelf. The Catechiſt's own Paſtors and Teachers divided in the parts of their office, and his Ruling-Elders oppoſed to Preaching-Elders. No repugnancy herein with the authority of the Miniſtry, or relation between the Elders and the Church. The exerciſe of gifts reſtrainable, till there be right and authority given, and after that too, by the rules of prudence, good order, and edification. The Church may lawfully admit to a part of the Miniſtry only, and advance her Miniſters by degrees.* Qu. 2. *Whether a perſon may hold the relation, or exerciſe, the duty of a Miniſter, to more Churches than one, at the ſame time? The Catechiſt's opinion ſet down at large, with the reaſons of it, and then refuted under ſix propoſitions, which*

are manifested to be asserted by him. 1. *That none can be a Gospel-minister, unless first chosen by some particular Church.* 2. *That none can be ordained a Minister, but with relation to some particular Church, as his cure and charge.* 3. *That no Minister hath power to depute another for his Curat, Vicar, or Substitute.* 4. *That no Minister may exercise his power, or office, out of that particular Church, wherein, and whereto he is ordained.* 5. *That no Minister may have relation to more Churches than one, at the same time. Arch-Bishop* Whitgift's *Answer to T. C. about the Similitudes vulgarly used from a Shepherd and his Flock, &c.* 6. *That no Minister may remove from one Church, or Charge, to another, without re-ordination. Mr.* Hooker's *judgment, for the avoiding confusion in such like questions as these, moved by the Catechist.*

THe fifth thing required by the Catechist, to the *due constitution* of an *Elder, Pastor,* or *Teacher* of the Church, is;

Cat. p. 125. l. 6. ["That he be solemnly set apart, by Fasting and Prayer, and imposition of hands, unto his work and Ministry, *Acts* 13. 2. 1 *Tim.* 5. 22. 1 *Tim.* 4. 14.] Which runs in the Explication thus;

p. 25. ["Fifthly, Unto this Election succeeds the solemn setting apart of them that are chosen by the Church unto this work and ministry, by fasting, prayer, and imposition of the hands of the *Presbytery* before constitu-

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«ted in the Church, wherein any perſon is to «be ſet apart.]

Now, the *Exception* I make to this, is, That in the *Anſwer* it ſelf, there is no mention made of the *perſons* that are to *lay on their hands.* In the *ordination* and in the *explication*, it is limited and reſtrained, 1. To the *Presbytery*, in the *modern notion* of the *word*; and, 2dly. To the *Presbytery* of that *particular Church*, where the perſon is to be ſet apart. The three places of Scripture, referr'd unto in the Anſwer, may afford us ſome better light in this matter.--*Act.* 13. 2, 3. which treats of the ordination of *Barnabas* and *Saul*, referrs the *impoſition* of *hands* to *Simeon, Lucius*, and *Manaen*, *Biſhop* of the Churches of *Syria*, called in the Text *Prophets*, and *Doctors*, and *Teachers* (ſome of them, probably, having the ſpecial *gift* of *propheſie*) verſe 1.--1 *Tim.* 5. 22. referrs the *laying on of hands* to *Timothy* alone, in the ſingular number, to whom the *Apoſtle* there ſends this command, *Lay hand ſuddenly on no man.*-- The third Text, 1 *Tim.* 4. 14. ſpeaks of *Timothie's* own *ordination*, where mention is made of the *laying on of the hands of the Presbytery.* Unto which yet, it had been but good manners to have added a fourth, 2 *Tim.* 16. ſpeaking plainly of the ſame thing, *Stir up*, ſaith S. *Paul* to *Timothy*, *the gift that is in thee, by the putting on of my hands.* I will not here inſiſt on that difference which ſome obſerve in the *original*, that the *prepoſition* in this latter Text, is ἀπὸ, denoting the chief *inſtrumentality*, by the impoſition of my

hands; but the preposition in the fore-going Text, is μετὰ, denoting a concomitancy only, *with* the laying on of the hands of the *Presbytery*. 'Tis possible that *Presbytery*, in the former place, may denote *other Apostles* or *Bishops*, who assisted with St. *Paul* in this work, (as hath been intimated by the way before, in chapter 6.) And, 'tis also possible, that it may signifie only the *Office* it self, whereto *Timothy* was *ordained*, called by that *name*, as *Calvin* is known to interpret it. His words are these, which I will only annex, and so leave this point. † "It is uncertain, saith he, "Whether more than *one* did alwayes lay on "their hands. That indeed appears to have "been done in the *Deacons*, *Paul*, and *Barnabas*, and some few others. But *Paul* himself "doth elsewhere commemorate, that *He*, and "no more, did lay hands upon *Timothy*. *I* "*admonish thee*, saith he, *that thou stir up the* "*grace that is in thee by the imposition of my* "*hands*. For, as to what is said in the other "Epistle, of the laying on of hands of the "*Presbytery*, I do not so conceive of, as if "*Paul* spake of the *Colledge* of *Elders*; but by "this name I understand the *Ordination* it self; "as if he had said, *Endeavour, that the grace* "*thou hast received by the imposition of hands,* "*when I made thee an Elder, be not in vain.*

— Οὐ περὶ πρεσβυτέρων ἔφη ἐνταῦθα, ἀλλὰ περὶ ἐπισκόπων. οὐ γὰρ δὴ πρεσβύτεροι τὸν ἐπισκοπὸν ἐχειροτόνουν. St. Chrys. in loc.

† Quanquam incertum est An plures, semper manus imposuerint, necne; Illud quidem in Diaconis, Paulo & Barnabâ, & paucis quibusdam aliis factum fuisse constat. Sed Paulus ipse alibi se, non alios complures Timotheo, manus imposuisse commemorat. Admoneo Te (inquit) ut gratiam suscites, quæ in te est per impositionem manuum meatum. Nam quod in alterâ Epistolâ de impositione manuum Presbyterii dicitur; Ita accipio quasi Paulus de seniorum Collegio loquatur; sed hoc nomine Ordinationem ipsam intelligo, quasi diceret, Fac ut gratia quam per manuum impositionem recepisti, quum te Presbyterum dicarem non sit irrita. *Calvin.* Instit. l. 4. c. 3. §. 16.

And

And this interpretation of *Calvin* may be the more reliſhed by the Catechiſt, if he conſiders how much his friend he ſtands, as to a *popular* election, in *Sect.* 15. immediately precedent to that from whence I have cited this.

The next Queſtion moved by the Catechiſt, is,

["*Q.* 26. May a perſon be called to, or "be employed in, a part only of the Office, "or Work of the *Miniſtry?* Or, may he hold "the relation, and exerciſe, the duty of an "*Elder* or *Miniſter*, unto more Churches than "one, at the ſame time?] To each part of which Queſtion, he thus Anſwers. Cat p 135. 136.

["*Anſw.* Neither of theſe have either "Warrant or Preſident in the Scripture; nor "is the firſt of them conſiſtent with the Au- "thority of the Miniſtry, nor the latter with "the Duty thereof; nor either of them with "the nature of that Relation which is between "the Elders and the Church, *Act.* 14. 23. 1 *Pet.* 5. 2. *Act.* 20. 28.]

"There are (as he ſaith well in the Expli- "cation) two parts of this Queſtion and "Anſwer, to be ſpoken unto ſeverally.

"The firſt is concerning a perſon to be Q. 1. "*call'd* or *employed* in any *Church*, in a part "only of the *Office* or *Work* of the *Miniſtry*. "As, ſuppoſe a man ſhould be called or cho- "ſen by the Church, to adminiſter the Sacra- "ments, but not to attend to the work of "Preaching, or unto the rule, or guidance of "the Church; or, in like manner, to any other "part or parcel of the work of the Miniſtry;

"with an exemption of other duties from his charge or care.

This is the *case*, and thus *resolved*.

"If this be done by *consent* and *agreement*, "for any *time* or *season*, it is *unwarrantable* "and *disorderly*. (What may be done *occasio-* "*nally* upon any emergency, or in case of "*weakness* or *disability*, befalling any *Elder*, as "to the discharge of any part of his *duty*, is "not here enquired after.)

Now his *reasons* I thus abridge.

Cat. p 137. 138. "The person either hath *gifts* fitting him "for the whole *work*, or he hath not. If he "hath, the *exercise* of them is not to be re- "*strained* by any *consent* or *agreement*; he "must *trade with them*, 1 *Cor.* 12. 7. But, if "he hath not, it is not *lawful* for the Church "to call him to the *Ministry*, which the Lord Je- "sus Christ hath not before qualified him for.

This, with what is contained in the general *Answer*, is the sum of what he offers as to this *Query*.

In the reflection upon which, I note,

First, That the thing, which he denies, may be done *occasionally*, is, by himself insinuated, *p.* 139. It is not therefore absolutely, and in it self, *unlawful* to be done; for what is *so*, may not be done *occasionally*.

Secondly, It seems here to be presupposed, that the work of the *Gospel-ministry*, is not *divisible*, but such as must necessarily *go altogether*, and appertain to *all* Ministers alike; "the several names given them in Scripture, "appertaining unto all in like manner; as he had

had before taught, p. 120. 121. Which *foundation* being already overthrown, chap. 6. and 7. that which is built upon it falls down with the ſame blow.

It will not be difficult therefore, to anſwer to his arguments here pointed to in particular.

Firſt, then, Whereas he ſaith, ["It hath "not warrant, or preſident in Scripture"]; I inſtance to the contrary. 1. In the *ſeven Deacons*, who were admitted to a *part* of the *Miniſtry* only, *Act.* 6. and therefore *Philip* the *Deacon*, though he preached, and baptized the *Samaritans*, yet preſumed not to *lay* his *hands* on them, that they might *receive* the *Holy Ghoſt*, but left that as a ſpecial *prerogative* of the Apoſtles, *Acts* 8. 12, 14, 17. 2. Chriſt himſelf (though he wanted neither Gift nor Authority, yet) in the exerciſe of his Miniſtry, baptized not, himſelf, but by his Diſciples, St. *John* 4. 2. 3. St. *Paul* ſaith of himſelf, "I thank God that I baptized none of "you, but *Criſpus* and *Gaius*, leſt any ſhould "ſay, that I had baptized in mine own name; "and I baptized alſo the houſhold of *Stephanas*: beſides, I know not whether I baptized "any other, for, Chriſt ſent me not to bap-"tize, but to preach the Goſpel, 1 *Cor.* 1. 14, 15, 16, 17. And, 4thly, I object to the Catechiſt, his *Paſtors and Teachers*, divided in the parts of their *office* and *function*, and his *Ruling-Elders* only oppoſed to *preaching-Elders*. Of which, in their place, hereafter. Cat. p. 131.

2. He alledgeth ["That it is not consist-
"ent with the authority of the *Ministry.*]
To this I reply. That he answers the authority of his *Ministry*, who observes the *rules* of that particular *function* and *office* whereto he is *commissioned* and *ordained*, be it more or less, of an inferiour or superiour degree, that makes no difference. An inferiour Officer may be as true to his Authority, as a superiour, though it extend not so far, or to so many *acts*. Nor is he wanting to the Authority of his Ministry, who, that he may attend, himself, to some higher Concern of his Office, leaves certain lower parts of it, to be supplyed by others, who are also authorized thereunto.

3. He saith, ["It is not consistent with the
"nature of that relation which is between the
"Elders and the Church,] but he specifies not
"his *meaning* in any particular.

A Church-officer, certainly, is no farther related to the Church, than as to those *acts* whereto his Authority and Commission extends, nor ought the Church to expect more from him than he is authorized unto.

4. He saith, ["The exercise of Gifts re-
ceived, is not to be restrained.] But here he
"should do well to remember, 1. That the *exercise* of *gifts* is by himself allowed to be restrained, till there be right and authority
p. 140. thereunto. ["Ministerial power is not an
"absolute ability, or faculty, of doing what a
"man is able, but a *right* whereby a man hath
"power to do that rightly and lawfully,

["which

"which before he could not do. This, *Gifts* "will not give to any; for, if they did, they "would do it to all that have received them.]

2. That after *power* and *authority* received, *Gifts*, in their *exercise* are still to be *restrained* by the rules of *prudence*, *good order*, and *edification*, so as to keep their *subserviency* to an *higher end*. And thus the *Apostle* limits the *exercise* even of those *extraordinary*, and *miraculous gifts*, that were in his time in the Church, 1 *Cor.* 14. 26, 27, 28, 29, 30, 31, 32, 33.

Lastly, Whereas he saith, That, ["If he "have not received such Gifts, as compleatly "to enable him to the discharge of the whole "work of the Ministry in the Church, it is "not lawful for the Church to call him there-"unto]; 'Tis answered, That the Church may lawfully admit a man to a *part* of the *Ministry*, for which he is *qualified*, though she admit him not unto the *whole*, for which he is *not qualified*. And, where the person is *compleatly qualified* for the *whole Ministry*, yet may the Church, for *order* sake, admit him to it by *degrees*; making tryal of him first in *lower offices*, and then advancing him to an *higher rank*. And thus, briefly, of the first *Quary*.

["The second part of the Question is, con- *Q.* 2. "cerning the relation of the same person to Cat. p 118. "more Churches than one, at the same time, "and his undertaking to discharge the duty of "his relation unto them, as an *Elder* or *Mi-"nister*.] Whereto his Answer is short. [And "this also is irregular and unwarrantable.]

The *general reasons* are to to be fetch'd out of the *general answer* before prefixed. 1. ["There "is no president, or warrant for this in Scri- "ture.] 2. ['Tis not consistent with the duty "of the Ministry.] Nor, 3. [With the na- "ture of the relation between the Elders and "the Church] Whereto, in the *Explication*, little *new* is added, save an *applying* of them more particularly to the matter, as consider'd under a two-fold *qualification*, or *distinction*: viz. *Formal*, or *virtual relation* unto more Churches; yet I will annex the whole.

"Now a man may hold the relation of an *Elder*, *Pastor*, or *Minister*, unto more "Churches than *one*, two ways. 1. *Formally*, "and *directly*, by an equal *formal interest* in "them, undertaking the *pastoral charge* equal- "ly, and alike, of them being *called* alike to "them, and accepting of such a relation. "2. *Virtually*, when by virtue of his relation "unto one Church, he puts forth his *power* "and *authority* in *ministerial acts*, in, or towards "another.

Cap. 7. 12. & 9. 140, 141.

"The first way is destructive both of the "*office* and *duty* of a *Pastor*; for, as *Elders* are "*ordained in, and unto the Churches respectively* "*that they are to take care of*, Act. 14. 23. Tit. "1. 5. and *their office* or *power consists in a re-* "*lation to the Church that they are set over*; "so they are commanded to attend unto the "service of the Churches, wherein, and where- "unto they are so ordained, 1 *Tim.* 20. 28. 1 *Pet.* "1. 2. and 5. 2. and with all *diligence*, *care*, and "*watchfulness*, *as those that must give an ac-* "*count*,

Part II.

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"do to
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"*toward*
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"*facu*
"*righ*

"*count*, Heb. 13. 17. Which no man is able to "do towards more Churches than one, the "*ſame duty being at all times to be performed* "*towards all.* And, becauſe the *whole autho-* "*rity* of the *Elders*, *Paſtors*, or *Biſhops* of "*Churches*, is *miniſterial*, 1 *Cor.* 4. 1. conſiſting "in a *power* of *acting* upon a *command* of "*Chriſt*, they are bound, in their *own perſons*, "to the diſcharge of their *duty* and *office*, "without the leaſt pretence of *authority* to *de-* "*legate* another, or others, to act their *part*, "or to do their *duty*, which would be an ef- "fect of *autocratical authority*, and not of *obe-* "*dience* or *miniſtry*.

"The latter way alſo of relation unto ma- "ny *Churches*, is *unwarrantable*. For, (1.) It "hath no *warrant* in the Scripture, no *law* nor "*conſtitution* of Chriſt, or his Apoſtles, can be "produced, to give it countenance, but *Elders* "were *ordained* to their *own Churches*, and "commanded to attend unto them. (2.) No "*rule* is given unto any *Elders*, how they "ſhould behave themſelves, in reference unto "more Churches than one, in the *exerciſe* of "their *miniſterial power*, as there are rules gi- "ven unto every one for the diſcharge of that "duty in the Church, whereunto he is related. "(3.) There is no *example* to give it counte- "nance recorded in the Scripture. (4.) The *au-* "*thority* to be put forth, hath no *foundation*. "(1) Not in the *gifts* they have received; for, *mi-* "*niſterial power* is not an *abſolute ability*, or "*faculty* of doing what a man is able, but a "*right*, &c. (2) Not in their *election*, for they

"are

"are chosen in, and by that *Church*, where-
"unto they stand in especial relation, *whose*
"*choice* cannot give *ministerial power* over any
"but themselves. (3) Not in their *setting apart*
"by *fasting*, *prayer*, and *imposition of hands*;
"for, this is only unto that *office*, *work* and
"*power* whereunto they are chosen. They are
"not chosen for one end, and set apart for
"another. (4) Not from the *communion* of
"*Churches*; for that gives no new *power*, but
"only a *due exercise* of that which was before
"received.]

Thus hath the Catechist resolved the second *Query*.

In the *examination* whereof, I observe five or six *propositions*, which here seem to be asserted contrary to *truth*; and a brief reflection upon them will shake the principal *foundations* that the Catechist leans unto.

["1. That none can be a Gospel-minister,
"unless he be first chosen by some particular
"Church] *Ordination* being here said, to be
"only a setting apart to that office and work,
"and for that end whereunto they are chosen.
But this hath been before disproved.

["2. That none can be ordained a Mini-
"ster, but with relation unto some particular
"Church, as his cure and charge;] for, [*Mi-
"nisterial power* is here said to consist in a *re-
"lation* to the *Church* they are set over.]
Now, it will not be sufficient for the eviction of this, that *Paul* and *Barnabas* are said to *ordain Elders in every Church*, Act. 14, 23. or that *Titus* is willed to *ordain Elders in every City*,

City, Tit. 1 5. which are the Scriptures referr'd unto; but there muſt be ſome ſuch Text alledged, which ſaith, "No Miniſters of the "Word ſhall be appointed, but unto a certain "particular Church, as their paſtoral charge; for, there may be *Elders* ordained in, and unto *particular Churches*, as their *eſpecial cure*; and yet others alſo admitted to the *Miniſtry*, which have no ſuch determinate *cure* committed to them. This was uſual in the *Apoſtles times*, and therefore may *ſtill* be *warrantably*, as well as *profitably* continued. The Catechiſt ſhould do well to ſhew what *particular* Church *Philip*, *Epaphroditus*, *Andronicus*, *Junius*, and others, were ordained unto.--- The Canon indeed provideth, that Miniſters be not commonly ordained *ſine titulo*, without ſome *title*; or ἀπολελυμένως, *abſolutely*, and at *large*, as the Council of *Chalcedon* hath it; but the meaning is, a *prudential proviſion*, that none none be admitted into any *Eccleſiaſtical degree*, except he have ſomething to live upon; *Ne dicatur, Mendicat in plateis infelix clericus*, as the *Gloſs* in *Gratian* well interprets; and not a *law* that every *ordained Miniſter* muſt have of neceſſity, ſome *particular Flock* committed to his *cure*. ✲

Concil. *Chalced.* cap. 6. Act 15. Diſtinct. 70. See *Whitgift.* Tract. 4. p. 223.

✲ Perceive they not how by this means they make it unlawful for the Church to employ men at all, in converting Nations? for, if ſo be, the Church may not lawfully admit to an Eccleſiaſtical function, unleſs it tie the party admitted unto ſome particular Parish; then, ſurely, a thankleſs labour it is, whereby men ſeek the converſion of Infidels, which know not Chriſt, and therefore cannot be, as yet, divided into their ſpecial Congregations and Flocks? *Hooker*, l. 5. p. 330.

["3. That

[" 3. That no Minister hath power to de-
"pute another for his Curat, Vicar, or Sub-
"stitute,] [because, saith he, the whole au-
"*thority* of *Elders*, *Pastors*, or *Bishops*, is *mi-*
"*nisterial*, 1 *Cor.* 4. 1. consisting in a power of
"acting upon a command of Christ, they are
"bound, in their *own persons*, to the discharge
" of their *duty* and *office*, without the least
"*pretence* of Authority, to *delegate another*, or
"*others*, to act their part, or do their duty,
"which would be an effect of *autocratical au-*
thority, and not of *obedience* or *ministry*.] The
authority of the *Apostles* was *ministerial*, as
well as that of others; so much the Text quo-
ted declares, 1 *Cor.* 4. 1. *Let a man so account*
of us, as of the Ministers of Christ, and Stew-
ards of the mysteries of God: and yet did they
delegate others to part of their duty, when
they *set apart* the *seven Deacons*, to ease them
of their *care* in *providing for the poor*. And a
prime steward may depute certain officers un-
der himself, without the assuming of *autocra-*
tical authority. It no wayes follows, because
a *Shepheard* chargeth another with the over-
sight of his *Flock*, for a time, that therefore he
makes himself *Lord*, or *Owner* of the *Sheep*; or
because a Watchman, tired himself, deputes
another in his room, that he makes himself
the *Mayor* of a *Corporation*, or *Prince* of a
Kingdom. *Ministerial authority* is not wholly
debarred the priviledge of *deputation*; not
but that every *Minister* is obliged to do his
duty; for the very performance of that duty
of his, to the *universal Church* of Christ, the

King-

Kingdom wherein he is, and ſometimes his *private concerns*, may engage him for a while from his *particular cure*, and ſo make it neceſſary for him to uſe a *delegate*. As when St. *Paul* ſent for *Timothy* from his *charge* at *Epheſus*, to *Rome*, &c.

["4. That no Miniſter may exerciſe his "power and office, out of his own particu-"lar Church and Charge whereto he is choſen "and ordained,] as having no *Miniſterial power*, "but *by*, and *from* the *Election* of that *particu-"lar Church* whereunto he ſtands in eſpecial "*relation*, and whoſe *choice* cannot give *mini-"ſterial power* over any but themſelves. This take to be the ſenſe of the *Catechiſt*. And if thus it be, it will be impoſſible for any *cure*, upon the greateſt occaſion of *abſence*, *ſickneſs*, or the like, to be ſupplied. For, according to the *Catechiſt*. Firſt, There is no *Miniſter*, without his *particular Church*, which he is obliged to the ſame time to attend unto; And, ſecondly, None hath power and authority to officiate out of the Church wherein, and whereto he was choſen. And, thirdly, the *communion of Churches* gives no new power but only an *exerciſe* of what was before received.

["5. That no Miniſter may have relation to more Churches than one, at the ſame time.] This is moſt directly contended for. But methinks, (1.) So much being aſcribed to the *peoples call* and *choice*, by the *Catechiſt*, his *Election* at leaſt, by more Churches, ſhould empower him to their overſight. And (2.) This is rather ſtill, where two particular Churches

may

may be so small, and *nearly conjoyned*, as not to equal the greatness of some other *single*, and *particular charge*. Well, but he hath determined it to be *irregular* and *unwarrantable*.

[(1) "Because it hath not *warrant* or *pre-*"*sident* in the Scripture.] I instance in St. *Paul*, his care of all the *Churches*, and, if that sound too high, in *Titus* his *charge of*, and *relation to*, all the *Churches* of *Crete*; and indeed, answerably, every *Bishops cure* of the *particular Churches* in his *Dioceſs*.

[(2.) "'Tis destructive to the office and "duty of a *Pastor*;] but this cannot be made good, unless the *Catechist* can justifie his grand supporters of it. [1. "That the same duty is "at the same time, to be performed toward all.] Why may it not suffice, if it be performed *successively*, one hour, suppose, to the one Church and another unto the second, &c? [(2. "That a Minister may not depute ano-"ther to officiate for him.] Which hath been already considered.

Now, what can be argued farther [3. "from "the nature of that relation which is between "the *Elders* and the *Church*,] I understand not, unless he can demonstrate, that a *Shepheard* may not have two or three *Flocks* under his charge. I will only here add a *specimen* of the *vulgar rhetorick* used among the *Brethren* of the *Separation*, in these *matters*, from the resemblances between a *Pastor* and his *People*, with a *Shepheard* and his *Flock*, a *Watchman* and a *City*, and such like; as I find it managed by *Cartwright* the head of this *faction*: and then

then the apt Reply made unto him by our Reverend *Whitgift*.

"For thoſe that *preach*, to have a whole T. C.
"*Dioceſs*, or *Province*, or *Realm*, to be their
"*Flock*, or *city* to attend upon, is contrary
"to the policy, or good husbandry, of all
"thoſe that would have their *City* ſafe, or their
"*Flock* ſound. For, Who are they that would
"appoint *one* for the watch of a *thouſand*
"*Towns or cities*, whenas, all they which love
"their ſafety, would rather have for *every Citie*
"*many watchmen*, than for *many cities, one*?
"Or, What is he, that is ſo watchful and cir-
"cumſpect, whoſe diligence and watchfulneſs,
"*one Citie*, aſſaulted with enemies, will not
"wholly occupy, and take up? Or, What is
"he, whoſe *ſight* is ſo ſharp, that he can ſee
"from one end of the *Dioceſs*, or *Province*,
"or *Realm*, to the other end thereof? Or,
"What is he that will commit the keeping of
"*twenty thouſand ſheep* to *one man*, that look-
"eth for any good, or encreaſe of them?
"How ſhall all theſe hear his *whiſtle*? how
"ſhall all know his voice, when they cannot
"hear it? how ſhall they *acknowledge* him,
"when they cannot *know* him? how ſhall they
"*follow* him, when they cannot ſee him *go be-*
"*fore*? how ſhall he *heal* their *diſeaſes*, when
"he cannot poſſibly *know them*? Theſe are
"*analogies* drawn from the nature of thoſe
"things which *Miniſters* are likened unto,
"and are, for the moſt part, uſed of the *Holy*
"*Ghoſt* expreſly. Now mark the *Anſwer*.

"It'

Whigift. Defence. Tract. 4. p 220.221.

"It is a great point of *good husbandry*, and "*policie* alſo, to have, beſide the *ſeveral Shepherds* "over *ſeveral Flocks*, and ſundry *Watchmen* over "ſundry *cities*, divers others to feed the *ſheep*, "as occaſion ſerveth; and to admoniſh the "*Watchmen* and the *Cities* of their duties. "Elſe. Why did the Apoſtles, after they had "*planted* the *Churches*, and placed *Shepherds* "and *watchmen* over them, ſo diligently after- "wards *viſit* them? Was the *watch*, think you, "the *worſe* kept, or the *ſheep* the *negligentlier* "look'd unto? The *policie* that *Darius* uſed, "*Dan.* 6. when he appointed an 120 *gover-* "*nours* over all his *Realm*; and, over them, "*three* to overſee them, and take an account "of their doings, is greatly commended: And, "Why may not this Policy be neceſſary in the "*Eccleſiaſtical ſtate* alſo? But you here run "ſmoothly away with the matter, and *ſuppoſe* "that there may not be for ſeveral *Cities*, and "ſeveral *Flocks*, ſeveral *Watchmen* and *Shep-* "*herds*, becauſe there be ſome that have a *ge-* "*neral care* over many *Flocks* and *Cities*. If a "thouſand *Towns* or *Cities* have a thouſand "*watchmen* appointed unto them, to have the "particular care over them, and alſo *one*, *two*, "or more, to have a general care both over "the *watchmen*, and over the *Cities* alſo; do "you not think, that all ſhall be in *better or-* "*der*, and in much more ſafety. But your "*ſimilitudes* fail marvellouſly in *ſundry points*, "which I muſt admoniſh you of, becauſe you "*glory* ſo much in them, and think that you "have reaſoned *ſtrongly*, when you have uſed the

Part. II.

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"the *weakeſt kind of argument* that can be, to "prove any thing; for, as the *Logicians* ſay, "*Similitudo rem illuſtrat, ſed non probat*; A *Si-* "*militude* maketh a *matter plain*, but *proveth* "it not, and it is eaſily overthrown, *oſtensâ* "*diſſimilitudine*, by ſhewing the *unlikelihood*. "In this, the *ſimilitude* agreeth, That, as every "*City* muſt have a *Watchman*, and every *Flock* "a *Shepherd*, ſo every *Church*, or *Pariſh*, a "*Watchman* or *Paſtor*; and, as the Watchman's "and Shepherd's office is, to *watch*, and *feed*, "and have a neceſſary *care* over their *charges*; "ſo muſt alſo the *Spiritual* Watchman and "Shepherd, over the people committed unto "them. All this is true, and neither pro- "veth, nor diſproveth any thing in queſtion. "I might as well ſay, that if the *City* be well "*watched*, and the *Flock* carefully *looked unto*, "though it be not by the Watchman, or Shep- "herd himſelf, but by his means and procure- "ment, there can be no juſt fault found with "either of them. Likewiſe, that when the "Shepherd hath brought his ſheep into a pa- "ſture, where they may both be ſure from all "*danger*, and have *meat* ſufficient; then his "*preſence* is not ſo *neceſſary* for them, ſo he "do ſometimes *viſit* them. Alſo, That there "is no *one* Watchman, that either doth, "or can, watch *continually*; but muſt, of ne- "ceſſity, have his *reſt*, ſo that ſome other *ſup-* "*ply* his *abſence*: and likewiſe, that there is "no Maſter-ſhepherd, but that he hath ſome "under him, either *boy* or *man*, to ſupply his "*abſence*, whilſt he is about *other matters*. To

"be short, That *one* Shepherd hath care over "*sundry* mens sheep, sundry Flocks, of sundry "Towns and Parishes, *&c.* Divers other such "*similitudes* of Shepherds and Watchmen, "might I also use, to prove many things con- "trary to your meaning, I might also shew "unto you the *dissimilitudes* betwixt a *tempo-* "*ral*, and *spiritual* Shepherd: *unreasonable* "Sheep, that cannot feed themselves, or by "any means provide for themselves, nor have "any charge to look to themselves; and *rea-* "*sonable* Sheep, such as God hath endued with "*knowledge*, to whom he hath left his *word*, "which containeth in it *sufficient to salvation*, "whom he hath charged to *read*, and to *hear* "it; who shall also answer for themselves, *&c.* "Finally, what difference there is betwixt "*temporal meat and drink*, which is soon *di-* "*gested*, and therefore daily to be renewed; "and *spiritual food* which continueth, *&c.* "These, and a great number more of *dissimili-* "*tudes*, could I bring, to overthrow all that "you can build on these *similitudes*. I might "farther say, that, in the Prophets, and other "places of Scripture, *Kings* and mighty *Princes*, "that have ample, and large Dominions, be cal- "led both *Shepherds* and *Watchmen*; as name- "ly, in *Jerem.* 23. *Ezek.* 34. *&c.* and there- "fore all your reasons might as well be al- "ledged against them; and of them also might "you say, *What is he, whose sight is so sharp,* "*that he can see from one end of the Diocess,* "*Province, or Realm, to another*? for these "names be as common, and usual, to *Kings* and

Prin-

"*princes*, as they be to *Ministers* of the *VVord*, "and *Bishops*. And truly, if these *similitudes* "sink once into the *peoples heads*, and be ap-"plied unto *Civil Government*, (against which "they be as forcible, as against the *Ecclesiasti-"cal*) they will as easily, and far more easi-"ly, stir them up to seek alteration in that "also.

6. It is deducible, by way of inference from what the Catechist hath deliver'd, in the resolving of this question, ["That no Minister "may remove from one Church, or charge, "to another, without re-ordination.] The reason this. Because his former *ordination* was in, and unto the *Church* only which had *chosen* him; which, therefore, while he lives, he may not desert; and, should that fail, (suppose in time of *Pestilence*, *War*, or great *Mortality*) he is not any longer a *qualified Minister*, he hath no longer any *Ministerial power*, which consists in a relation to his *Church deceased*; and therefore, to make him a *Gospel-minister*, he must be elected by another *Church*, and *set apart*, (that is, *ordained*,) *de novo*. Could some of the *Catechist's friends* believe this, they would not *boggle* so much at *re-ordination*.---- But, as our Judicious *Hooker* saith, upon an occasion like to this before us, in the *questions* now examined. "For the avoiding of confusions, "incident to these matters, there is not any "thing more material, than (1.) to separate "exactly the *nature* of the *Ministry*, from the "*use* and *exercise* thereof. (2.) To know, "that the *only*, *true*, and *proper act* of *ordination*

Hooker, Eccle. Pol. [illegible]

"is, to *invest* men with that *power* which doth "make them *Ministers*, consecrating their "*persons* to *God*, and his *service*, in *holy things*, "during term of life, whether they *exercise* "that power or no? (3.) That, to give them "a Title, or Charge, where to use their *Mi-* "*nistry*, concerneth not the *making*, but the "*placing* of *God's Ministers*,; and therefore "the laws which concern only their *election* "or *admission* unto that place of *charge*, are not "applicable to infringe any way their *Ordi-* "*nation*. And, (4.) That, as oft as any *an-* "*cient Constitution*, *Law*, or *Canon*, is alledged "concerning either *Ordinations* or *Elections*, we "forget not to examin, whether the *personal* "*case*, be the same which the *antient* was, or "else do contain some *just reason*, for which "it cannot admit altogether the same *rules* "which *former affairs* of the *Church* (now "altered) did then require.

It shall suffice to have quoted from him these *generals*; he that would know more, may peruse the *Author*.

CHAP.

CHAP. X.

The neceſſity of a rightful derivation of Church-authority from Chriſt, uſually ſuggeſted by the Catechiſt. Of the Peoples conſent required to the exerciſe of the Elders Authority, and the Catechiſt's Directory in caſe of their diſſent; and from thence, how poor and weak a thing the power of church-governours appears to be made by him. What kind of obedience is allowed by thoſe of the Separation, as due to Miniſters. Dr. Jackſon, *of the neceſſity and nature of true obedience, with the danger of the ſin of Diſobedience to their Paſtors. The Catechiſt's difference between Paſtors and Teachers, conſidered, with the fond grounds of the ſame.*

THe *Duties* of the *Paſtors* and *Teachers* of the *Church*, ſpoken to in the next *Queſtion*, are granted, and I ſhall not therefore ſpeak any thing of them. But, Cat. p. 141. 142.

In that which follows, *Q.* 28. concerning the authority of the *Elders* of the *Church*; we meet, p. 143. 144.

Firſt, with very *uſeful matter* to be conſider'd of.

[1. "That all *Church-power* is *originally* p. 144. 145. "veſted in *Jeſus Chriſt*, the ſole *Head* and *Mo-*"*narch* thereof, *Matt.* 28. 18. 2. That he doth "*communicate* of this *authority* by way of

"truſt to be exerciſed by them, in his name, "unto perſons by him appointed, ſo much as "is needful for the ordering and diſpoſing of "all things in his *churches*, unto the Bleſſed "ends for which he hath inſtituted and ap-"pointed them. For, no man can have any "*power* in his Church, for any end whatever, "but by *delegation* from him. What is not re-"ceived from him, is meer *uſurpation*. And, "whoever takes on himſelf the exerciſe of any "*rule* or *authority*, or *power* in the *Church*, "not granted unto them by him, or not *rightly* "*derived* from him, is an *oppreſſor*, a *thief*, and "a *robber*. This neceſſarily follows, upon the "*abſolute inveſtiture* of all *power* in him "alone, *&c.*] This may well be referr'd by way of *confirmation* to what hath been ſaid before, chap 7. And, let them look to themſelves, whoever they are, that cannot *derive* their power from thoſe whom *Chriſt* hath authorized to *communicate* it unto *others*, to the end of the world; the *Apoſtles* of *Chriſt*, I mean, and their *ſucceſſors*, the *Biſhops* of the *Chriſtian Church*.

2. As to that which follows, touching the ["conſent of the Church required unto the "authoritative acting of the Elders therein,] enough hath been already ſaid, till we ſee farther proof from *Scripture* or *Reaſon*, that the *authority communicated* by Chriſt is ineffectual, and to no purpoſe, unleſs the people pleaſe. Well, but then, What muſt the *officers* do in this *caſe*, that the people conſent not? 'Tis worth the while, to hear him put the caſe, and reſolve it. ["But

[“But, if it be asked, What then ſhall the p. 149. 150.
“*Elders* do in caſe the *Church* refuſe to con-
“ſent unto ſuch *acts* as are indeed according
“to *rule*, and *warranted* by the *inſtitution* of
“*Chriſt*? It is anſwered, That they are,
“(1.) Diligently to inſtruct them from the
“Word, in their Duty, making known the
“mind of Chriſt unto them, in the matter
“under conſideration. (2.) To declare unto
“them the danger of their *diſſent* in obſtruct-
“ing the edification of the body, to the
“diſhonour of the Lord Chriſt, and their
“own *ſpiritual diſadvantage*. (3.) To *wait pa-*
“*tiently* for the concurrence of the grace of
“God with their *Miniſtry*, in giving *light* and
“*obedience* unto the Church. And, (4.) In
“caſe of the Churches continuance in any
“failure of Duty, to ſeek for *advice* and *coun-*
“*ſel* from the *Elders* and *Brethren* of other
“Churches.] So *poor* a thing is the *authority* derived from Chriſt, according to this *repreſentation* made of it, that not one *act* can be put forth without their *conſent* and *liking*, who are to be under the *diſcipline*, and will be alwayes enclined, we may preſume, to *favour* themſelves. 'Tis a *pittiful power* that is ſubjected to the *peoples breath*; and that can only inſtruct and counſel and muſt wait patiently when that is done, not extending to any act of puniſhment and cenſure where it is *contemned*. But, I need ſay no more, than that this *directory* in the *caſe* ſuppoſed, is framed by the *Catechiſt* without any Scripture-pattern or warrant.

Cat. p. 150. The 29th. *Question* is, of the *Duty* of the Church, towards their *Elders*, *Pastors*, and *Teachers*. And, in the Answer, *Reverence* and *Obedience* are well placed first. But, the truth is, I see not much room left for any *Obedience*, properly so called, according to the Catechist's principles, since the *Pastor* hath his authority by the *peoples election*, and cannot *exercise* it without their *consent*; so that, in effect, their *obedience* is unto themselves. And then farther, This *obedience* is thus limited by the Catechist.

! "To obey conscienciously, in all things "wherein they speak unto them in the name "of the Lord; that is, in the Catechist's meaning, in all things *warranted* by some *Divine command*, or *precept*, and *evidently* appearing so to be, unto their *consciences*; for, this way all of the *Separation* go, allowing of no *obedience* to *authority*, in matters appertaining to *Religion*, farther than they apprehend some *Divine command* and *warrant* to back it; no *obedience* in the *determination* of *matters indifferent*, or to them *doubtful*; which are indeed the most *proper matter* of *obedience*. But, the Catechist, having barely named this point, I will not enlarge on it farther, than to annex the words of a very *Learned* and *pious man*, on this subject.

See Dr. Jackson, l. 2. c. 4. and 5. &c. "Sundry by profession *Protestants*, in eagerness of opposition to the *Papists*, affirm, that *spiritual Pastors* must then only be *believed*, then only be *obeyed*, when they give sentence "according to the evident and express *law* of

"of God, made evident to the hearts and "consciences of such as must believe and obey "them. And this, in one word, is, to take "away all authority of *spiritual pastors*, and to "deprive them of all obedience, unto whom, "doubtless, God, by his written word, hath "given some *special authority* and *right*, to ex-"act some peculiar *obedience* of the *flock*. Now, "if the *Pastor* be then only to be *obeyed*, when "he brings evident *commission* out of Scripture, "for those particulars, unto which he demands "*belief*, or *obedience*; What *obedience* do men "perform unto him, more than to any other man "whomsoever? for, whosoever he be that can "shew us, the express, undoubted command "of God, it must be obeyed of all; but, whilst "it is thus obeyed, *it* only, not *He* that shew-"eth it unto us, is obeyed. And, if this were all "the obedience which I ow unto others, I "were no more bound to believe or obey any "other man, than he is bound to obey or be-"lieve me; the *Flock* no more bound to obey "their *Pastors*, than the *Pastors* them. Yet, "certainly, God, who hath set Kingdoms in "order, is not the Author of such confusion "in the *Spiritual regiment* of his Church.

"--Some *peculiar obedience* is due unto *Spiri-*"*tual Governours*, unless we hold, that when "Christ *ascended on high*, and *led captivity* "*captive*, his donation of *spiritual authority*, "was but a donation of bare *titles*, without *re-*"*alities* answering to them. ---*Conditional as-*"*sent*, and *cautionary obedience*, we may, and

"must

"must perform to our *Spiritual Pastors, Over-*
"*seers*, and *Governours*, albeit, we see not ex-
"press commission out of Scripture, to war-
"rant these particulars, whereunto they demand
"*assent* or *obedience*. It is sufficient that they
"have their general *commission* for *obedience* ex-
"press contained in Scripture.-- *Disobedience*,
"unless upon evident and just occasions, is as
"dangerous as *blind obedience*, in matters un-
"lawful; the one usually is the *fore-runner* of
"*Superstition* and *Idolatry*, and the other the
"*mother* of *carnal Security*, *Schism*, and *Infideli-*
"*ty*.--- The first mischief which befell the
"Church, in her prime, was, from the want of
"due *reverence*, and awful *regard* of *Eccleſia-*
"*stical injunctions*, and *constitutions*. Hence did
"Heresies spring, in such abundance. *Sathan*
"had sown their *seeds* in *proud hearts*, and the
"*Civil Magistrates* facility to *countenance* every
"*prating discontent*, or *forth-putting Vocalist*, in
"preaching what he list, though contrary to his
"*Governours constitutions*, was as the *Spring Sun*
"to cherish, and bring them forth. ---Seeing
"*obedience* is *God's* express *commandment*; yea,
"seeing we can no more *obey*, than *love* God,
"whom we have *not seen*, but by *obeying* our
"*Superiours*, whom we have seen. True *spi-*
"*ritual obedience*, were it rightly planted in
"our hearts, would bind us rather to like well
"of the things commanded, for Authority sake,
"than to disobey Authority, for the *private dis-*
"*like* of them. Both our *disobedience* to the *one*,
"and *dislike* of the *other*, are *unwarrantable*, un-
"less we can truly derive them from some for-
"mal

'mal *contradiction*, or oppoſition betwixt the *publick* or *general injunction* of *Superiours*, and *expreſs law* of the moſt *High*.

I could eaſily be tempted to tranſcribe more out of this *profound Divine*, to this purpoſe. But I paſs on with the Catechiſt.

"*Queſt.* 30. Are there any differences in the *office* or *offices* of the *Guides*, *Rulers*, *Elders*, or *Miniſters* of the Church? Cat. p. 151. 152, 153, 154, 155.

"*Anſw.* The office of them that are *Teachers*, is one and the ſame among them all, but where there are many in the ſame Church; it is the will of Chriſt, that they ſhould be peculiarly aſſigned unto ſuch eſpecial work in the diſcharge of their *office--power*, as their *gifts*, received from him, do peculiarly fit them for, and the neceſſities of the Church require, *Rom.* 12. 4, 5, 6, 7, 8. 1 *Cor.* 8. 11. 1 *Pet.* 4. 10. and 5. 2.]

Explication.

"The Office of them that are to inſtruct the Church in the name and authority of Chriſt, is one and the ſame, as hath been ſhewed before; and, there are many names that are equally accommodated unto all that are partakers of it, as, *Elders*, *Biſhops*, *Guides*. They are all alike *Elders*, alike *Biſhops*, alike *Guides*; have the one Office in common amongſt them, and every one the 'whole entire unto himſelf. But there are 'names alſo given unto them, whereby they are diſtinguiſhed, not as to office, but as to their work and employment, in the diſcharge of that office: ſuch are *Paſtors* and *Teach-*

"*ers*,

"*ers, Ephes.* 4. 11. which are placed, as *di-*
"*ſtinct perſons* in their work, *partakers* of the
"ſame *office*. Now, the foundation of this
"*diſtinction* and *difference* lies, (1.) In the *diffe-*
"*rent gifts* that they have received. (2.) In the
"nature of the work of the *Miniſtry* in the
"Church, which in general may be referr'd
"unto two *heads*, or *ends*; 1. Inſtruction in
"the knowledge of God, and Chriſt, and the
"myſteries of the Goſpel. 2. Exhortation to
"walk anſwerably unto light received, in *holi-*
"*neſs* and univerſal *obedience*.-- *He that teacheth*
"*on teaching, he that exhorteth on exhortation,*
"Rom. 12. 7, 8.]

How the *office* ſhould be entirely the ſame, and the *work* ſtatedly, and by the will of Chriſt, *diſtinct*, I muſt confeſs my ſelf ſo dull, as not to comprehend; ſince the *office* is nothing elſe but the *power* in order to the *whole work*. And I do much admire the *illuminations* of thoſe, who can diſcern no difference at all in all other names given to *Miniſters* in H. Scripture, and yet can find ſo palpable an one in *Paſtors* and *Teachers*. St. *Hierom*, to be ſure, ſaw not by their *light*, when he took their *Paſtors* and *Teachers* both for one, and made this remarque upon *Eph.* 4. 11. That the Apoſtle ſaith not, as before, *Alios paſtores, alios doctores*. Some *paſtors*, and *ſome doctors* or *teachers*; but joyneth them together, and ſaith, *Alios paſtores & doctores*. Some *paſtors and teachers*.

'Tis, methinks, a *pretty device*, thus to refer all the work of the *Miniſtry* to *preaching*, and then to ſhare it ſo between two, (like *Dod* and

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and *Cleaver*) that one make the *doctrinal part*, and the other the *use* and *application*. But then, as to the ground, and foundation of this *distinction* and *difference*, if it be. (1.) The *different gifts* that *Ministers* receive, and that too, according to the *different degrees* of those *gifts*, (as the Catechist farther explains himself); then sure, there must be almost as many *names* of *difference*, as there are *persons* in the *Ministry*, for they do generally vary in their *gifts*, or, at least, the *degrees* of their *gifts*. But if, (2.) In the nature of the work of the Ministry, we must add to *Pastors* and *Teachers*, *Baptizers*, *Catechists*, *Orators*, *Comforters*, *Administerers* of the *Sacrament*, &c. for these all refer to different *works* of the *Gospel-ministry*, which are not here specified; *viz. Baptizing*, *Catechizing*, *Prayer*, *Visiting*, and *Comforting* the *Disconsolate*, *giving the Lord's Supper*, &c.

St. *Paul* therefore, who is here referr'd to, contents not himself with the mention of these two, but puts many other gifts, by way of instance, in company with them. "Having then gifts differing, according to the grace that is given unto us, whether prophesying, let us prophesie according to the proportion of faith; or Ministry, let us wait on our ministring; or he that teacheth on teaching, or he that exhorteth on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence, &c. Rom 12. 6, 7, 8.

and, in the same place, he speaks, not only of the officers of the *Church*, but other *members* also, 1 Cor. 4. 5. "For as we have many members

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"in one body, and all members have not the "same office; so we, being many, are one "body in Christ, and every one members "one of another.--- I shall not therefore here bestow the pains of a *larger* refutation; but proceed to his discourse concerning *Ruling Elders*, which will engage me to a greater prolixity; and therefore I shall allot it a Chapter by it self.

CHAP. XI.

Of Ruling Elders. The distinction of the Church into Clergy and Laity, defended. 1 S. Pet. 5.3. *no proof that the whole Church is call'd God's Clergy. Ministerial power, a mark of separation. That Lay men among us have a principal rule in the Church, and, upon that account, our objection against Lay-Elders unreasonable, disproved. The scarcity of persons fit for this ruling Eldership, in every Church, and the burthen of their maintenance, acknowledged by some friends to the cause, great prejudices against them. What kind of Elders, or Seniors, are countenanced by Antiquity. The* Jewish *Elders joyned in the* Sanhedrim, *and other assemblies, with the Priests, no pattern to be urged here. An examination of the expres Scriptures pretended to authorize these Officers. Mr.* Mede's *excellent discourse upon* 1 Tim. 5.17.

5. 17. *Who are meant,* 1. *by Elders there, Five expoſitions, which do all exclude theſe Lay-Elders pleaded for, in contradiſtinction to the Civil Magiſtrate, as well as Teaching Preſbyter.* 2. *By double honour. The Catechiſt's exceptions to ſome branches of the expoſition given of theſe words, anſwered. The word* κοπιῶντες *doth not denote that ordinary labour which is incumbent upon all Paſtors and Teachers, as their conſtant duty. Biſhops may pertinently enough be meant by the Elders ſpoken of, notwithſtanding the Catechiſt's cavils. The ſame qualifications abſurdly required in the Ruling, as in the Teaching-Elder, however their office be ſaid to be ſo diſtinct.*

"*Qu.* 31. ARe there appointed any *Elders* "in the Church, whoſe Of- "fice and Duty conſiſts in *Rule* and *Govern-* "*ment* only?

Cat. p. 157. to p. 163

"*Anſw. Elders,* not called to teach ordina- "rily, or adminiſter the Sacraments; but to "aſſiſt and help in the *Rule* and *Government* "of the Church, are mentioned in the *Scri-* "*ture,* Rom. 12. 8. 1 Cor. 12. 28. 1 Tim. 5. 17.]

To what purpoſe the word *ordinarily* is here added, I apprehend not, unleſs he will allow theſe *Elders* to preach *extraordinarily,* and ſo rank them among the Officers, that were for a ſeaſon only, p. 116.

Explication.

["This office of *Ruling-Elders* in the "Church, is much oppoſed by ſome, and in "eſpe-

"especial by them, who have least reason so "to do. For, first, they object against them, "that they are *Lay-Elders*, when those with "whom they have to do, deny that *distinction* "of the Church, into the *Clergy* and *Laity*. "For, although they allow the *distribution* "of it into Officers, and the multitude of "the Brethren, yet they maintain, that "the whole Church is God's Clergy, his "lot and portion 1 *Pet.* 5. 3. Again, they af-"firm them to be *Elders*, and therein not meer-"ly of the members of the Church, but Of-"ficers, set apart unto their Office, according "unto Rule, or the Appointment of Christ. "And, if by *Laity*, the people distinct from "the Officers of the Church, are to be under-"stood, the very *term* of a *Lay-Elder* implies "a contradiction, as designing one, who is, "and is not, a *Church-officer*. Besides, them-"selves do principally govern the Church by "such whom they esteem *Lay-men*, as not in "*holy Orders*, to whom the principal part of "its *rule*, at least in the *execution* of it, is "committed, which renders their *objection* to "this sort of *Church officers, unreasonable*.]

See Mr. *Theyre's Ærio-mastix*, p. 132 133. &c.

First, as to the *distinction* of the *Church*, into the *Clergy* and *Laity*, it certainly deserves to be better handled, upon the account of it's *antiquity*, and general *usage* amongst *Ecclesiastical Writers*; nor is it fitting, that so innocent, and justifiable a custome of *speaking*, be controlled by the fancies of a few *private persons*. If the Catechist and his Brethren deny, and disown this *distinction*, we have not much reason

ſon to think the worſe of it, upon that ſcore, becauſe we know they do ſo, as to many other things, which yet they ought to allow of, and reverence; and, upon a little ſearch, probably, we ſhall find this denial of theirs no better grounded, than in other caſes it appears to be.

The diſtinction it ſelf is all one in effect with thoſe *correlates* in the *Old Teſtament*, ſo frequently uſed; *Prieſts* and *People*; *Prieſts*, and *Levites*, and all the *People*. The *whole multitude*, that is not *ſeparated* to any *ſacred function*, is called, by way of *diſtinction*, λαὸς, The *People*, or *Laity*. But that which offends moſt, is, That perſons, *ſeparated* from the *multitude*, and taken into *Holy Orders*, are call'd the *Clergy*, whereas, ["They maintain "that the *whole Church* is *God's Clergy*, his *lot* "and *portion*, 1 S. *Pet.* 5.3.] What they maintain, is ſo far conſiderable, as the ground upon which they maintain it, is truly Scriptural. To this Text therefore, let us caſt our eye. We read the words, ["Neither as being Lords "over God's heritage]; but it is to be noted, that the word [*God's*] is not in the *Original*. Μηδ' ὡς κατακυριεύοντες τ κλήρων. *Neque ut dominantes in* Cleris. So the *Vulgar Latin*. And ſo *Beza* too, *Neque ut* dominantes cleris, Neither as *Lording* over the *Cleri*, in the *plural* number. Though he is bolder in his note than he durſt make with the Text. [*Clerus ſortem & hæreditatem Domini ſignificat*; i. e. *populum Chriſtianum*.] Now, I demand, Why muſt the word κλήρων, which we Engliſh, not ſo

Iſa. 22. 2. Neh. 8. 1, 2, 3, 5, 6, 7.

1 St. Pet. 5. 3.

Beza in loc.

properly in the *singular* number *heritage*, be refer'd here to God, immediately; and not rather to the Priests or Bishops, whom St. *Peter* is exhorting, in the place, not to abuse their power over their *respective Charges*; i.e. τῶν κλήρων, *their Lots*?

See Dr. *H.* in loc.

The *word* here may very well signifie the *several Provinces* over which each of the Governours, spoken to in the plural number, *verse* 1. were placed; in like manner as, *Acts* 1. 25. κλῆρος διακονίας καὶ ἀποστολῆς; *the lot of Ministry and Apostleship*, is that *Charge or portion, assigned by lot, unto* Matthias, whither he was to go, *officiate*, and *preach* the *Gospel*. That the whole Church then, is *God's Clergy*, cannot be maintain'd from this place; for, the Apostle doth not so much as name [*God's Clergy*,] but rather, if we would read it most properly, [*your lots*, or *charges*,] speaking to the *Elders* or *Bishops*. --- Well, but suppose we, nevertheless, that the *community* of the *church*, the *people*, are here stiled *God's Clergy*, his *Lot*, and *Portion*, What Argument were this against the using of the same *phrase* in a stricter *application* of it, of those who are separated from the rest to God's service? Or, Why might they not, upon the same score, except against the distribution of the *Old Testament*, into *Priests* and *People*, because the people also are in some respects, called a *Royal Priesthood*, *Exod.* 19. 6. 1 St. *Pet.* 2. 9? --- They themselves allow the *substantial importance* of the *distinction*, when they distribute the *church*, into *Officers*, and the *multitude* of the *Brethren*. We have

have indeed expreſs'd in Scripture, *Act.* 15. 22, 23. *The Apoſtles and Elders, with the whole Church.* And again, *The Apoſtles*, and *Elders*, and *Brethren*; but the word [*Officers*] is as much without Scripture-warrant, as [*God's Clergy*] appropriated to all that are in *Holy Orders*; and, as for the *thing* ſignified, this latter, there, no leſs truly than the former.

It may not be amiſs to conſider, what St. *Hierom* hath ſaid of this *word*. Let the *Clergy-man*, ſaith he, who ſerveth the Church of Chriſt, interpret firſt his *name*, and having defined that, endeavour to *be* as he is *called*; for, if κλῆρος in *Greek* be *ſors* in *Latin*, i. e. a *lot* or *portion*; they are therefore call'd *Clerks*, or *clergy-men*, becauſe they are the *Lord's lot*, or, becauſe the *Lord* himſelf is their *lot* or *portion*.

...Clericus, qui Chriſti ſervit Eccleſiæ, interpretetur primò Vocabulum ſuum, & nominis definitione prelatâ, nitatur eſſe quod dicitur. Si enim κλῆρος Græcè, *ſors* Latinè appellatur, propterea vocantur *Clerici*, vel quia de *ſorte* ſunt *Domini*, vel quia *Dominus ſors*, i. e. pars *Clericorum* eſt. St. *Hieron.* Ep. ad *Nepotian.*

If the Catechiſt ſtill miſlike the word *Lay-Elder*, or *Elder* of the *people*, let him pleaſe himſelf with ſome other name. But certainly, the *diſtinction* of *Clergy* and *Lauty* is not to be blamed. *God's Miniſters* are a ſtate of men *ſeparated* from the *community* of Chriſtians. The loweſt rank of them, under the *Law*, the *Levites*, are ſaid to be "ſeparated from the "congregation of *Iſrael*, and to be brought "near to God. And the *H. Ghoſt* ſaid, Separate "me *Barnabas* and *Saul*. Numb. 16. 9. Acts 13. 2.

"Miniſterial power, therefore, (as our Ju-

Eccles. Pol. l. 5. p. 314.

dicious *Hooker* expresseth it) "is a mark of "Separation, because it severeth them that "have it from other men, and maketh them a "*special Order* consecrated unto the service of "the *most High*, in things wherewith others "may not meddle. Their difference from "other men, is, in that they are a *distinct* Or-"der. So *Tertullian* calleth them; and St. "*Paul* himself, dividing the *body* of the *church* "into two moieties, nameth the one part "ἰδιώτας. ἐν τάξει ἰδιωτῶν ἀναπληρῶντας τόπον τῶν "ἰδιωτῶν. 1 *Cor.* 14. 16, 23, 24. which is as "much as to say, the *Order* of the *Laity*; the "opposite part whereunto, we, in like man-"ner, term, the *Order* of *God's Clergy*, and the "*spiritual power* which he hath given them, "the *power* of their *Order*; so far forth as the "same consisteth in the bare execution of *holy* "*things*, call'd properly the *affairs* of *God*,--- "and they which have once received this *pow-*"*er*, may not think to put it off and on, like "a *cloak*, as the weather serveth.

----But, and if the term *Lay-Elder* imply a *contradiction*; it concerns them especially to look to that, who defend the thing; and when they can prove him a *church-officer*, ordained, and separated to some *spiritual office* in the *Church*, by *Divine appointment*, we shall say unto him, *Sir, Sit up higher*; and promote him to a place among *God's Clergy*. --- Well, but all the *Grudg* is not yet over.

"Besides, themselves do principally govern "the *Church*, by such whom they esteem *Lay-*"*men*, as not in *Holy Orders*, to whom the "prin-

"principal part of its *rule*, at leaſt as to the "*execution* of it, is committed, which renders "their *objection* to this ſort of Officers, *un-*"*reaſonable*.] Soft and fair! Indeed, *Turpe eſt Doctori, cùm culpa redarguit ipſum*; 'Tis *unbecoming*, and *unſeemly*, and ſo far *unreaſonable*, for any one to reprove another for what he practiſeth himſelf, and all his reproaches in this caſe, reverberate upon himſelf; but this renders not an objection againſt a thing *altogether unreaſonable*, inaſmuch as we know, 'Tis familiar enough in men, to blame the *vices* and *faults* in others, which they ſee not in themſelves. The *objection* againſt the *vice* it ſelf, is *reaſonable*, be it found in others, or in themſelves, or both in others and themſelves; though fitting it were, they ſhould firſt amend themſelves, who correct others.

We are content therefore, to take the *ſhame* ſo far as we allow, the practiſe of what we reprove in them; but then we muſt ſecure withal, that the caſe be right-ſtated. Our Objection againſt them, is, that they make this ſort of Officers, whom we call *Lay-Elders*, to be "inſtituted by expreſs warrant from Chriſt, "and not a prudential appointment only of "the Church; but we do not affirm the like of our *Lay-men*, employed in *Eccleſiaſtical affairs*, as *Chancellors*, *Proctors*, *Apparitors*, *Church-wardens*, *&c.* Though we think they might crowd in under the protection of their *Ruling-Elders*, as well as any other; and it may be, if ſome of them turned out too with them, the Church would find no great loſs.

But then, again, The Catechist is wrong, when he saith, that, [" Lay-men, among us, have a " principal rule in the Church,] and he traps himself, when he adds immediately, [" at " least in the execution.] An inferior Officer may serve an Execution, whose authority yet depends on some in a far higher rank and place. A *mean Lictor* may hang a *Felon*, or cut off a *Traytor*'s head, whereas yet, the *Sentence* warranting him thereto, must first be given by a *commissioned Judge*.---

[" Others also, have given advantage, by " making this Office *annual*, or *biennial*, in " them that are chosen to it; which, though " they plead the necessity of their Churches " for, as not having persons meet for this *work* " and *duty*, who are willing to undertake it " constantly, during their lives, without such " a contribution for their maintenance, as they " are not able to afford; yet the wisest of " them do acknowledge an irregularity in what " they do, and wish it remedied.]

Those others are presumed *well-willers* to the cause, and therefore I leave them to answer for themselves, and, as they see good, to to justifie, or condemn their own practise. Only I take notice of two Arguments, here intimated, which, certainly, contribute very much by way of prejudice against this *Eldership*, imposed on all Churches.

" 1st. The want, or scarcity of persons meet " for this work, or duty. And, 2dly, The " great burthen and charge, which a contribu- " tion for their maintenance would prove un-

to

"to the people; and yet this maintenance too, will be exacted by as *Divine a right*, as their Office and Authority is urged with; that place, 1 *Tim.* 5. 17. including as much, in the *double honour* to be given unto *those that rule well.*

[|" But this hinders not, but that such "*Church-officers* are indeed designed in the "Scripture, and of whom frequent mention "is made in the Antient Writers, and foot-steps "yet remain, in most *Churches*, of their *institu-* "*tion*, though *wofully corrupted*; for, besides "that, some *light* in this matter may be taken "from the Church of the *Jews*, wherein, the *El-* "*ders of the people* were joyned in *rule* with "the *Priests*, both in the *Sanhedrim* and all *les-* "*ser Assemblies*, there is, in the Gospel, *ex-* "*press mention* of persons, that were assigned, "*peculiarly*, for *Rule* and *Government* in the "*Church*. As 1 *Cor.* 12. 28.--]

Three things are here offered by the *Catechist*, to recommend his *Ruling-Elders* to the world. 1. The *Testimony* of *Antiquity*. 2. The *Example* of the *Jewish church*. And, 3. Express *Text of Scripture*; the two first are but *glanced* at by the way, and therefore I shall bestow the shorter reflection on them.

First, That there is *frequent mention* made of his *Ruling-Elders* in *Antient Writers*, requires more than his bare *saying* so, to make it evident. The *Elders*, or *Seniors*, mentioned by the *Antients*, have been declared by the *Learned*, to have been either *old* and *grave men*, in *civil authority*, (such as we stile *Alder-*

See Defence of the Humble Remonstrance. S. 15 p. 144. 145.

men) whose advice and assistance the *Church* made use of in great occasions; or else, an *inferiour rank* of *appointed officers*, reckon'd by them, after *Deacons*, such as our *Church-wardens*, or *Vestry-men* still are; men trusted with the *utensils* and *stock* of the *Church*, and employed about the ordering of *Seats*, and *Rates*, and such like *outward affairs* of the *Church*. Of these, therefore, we retain not only some *foot-steps*, but the *things* themselves.

Secondly, ["Some *light* in this matter, saith "the Catechist, may be taken from the "*Church* of the *Jews*, wherein the *Elders* of "the people were joyned in *Ruling* with the "*Priests*, both in the *Sanhedrim*, and all *lesser* "*Assemblies*.]

'Tis much he should not discern by this *light*, the vanity of *cavilling* against the term of [*Lay-Elder*,] which is but the very same with [*Elder of the People*,] to whom he is now compared. But, as to the thing it self here referr'd to, it shall suffice to annex this short observation. "That the main reason of "joyning *Elders* to the *Priests*, *Synodical El-* "*ders*, among the *Jews*, was the *mixt condition* "of the *Judaical Law* they had to deal with: "howbeit, of Divine institution wholly, and "from God; yet, in regard of the drift and "scope thereof, partly *divine*, and partly *hu-* "*mane*, occupied in a decision of *doubts* hap- "ning betwixt God and Man, as likewise, be- "twixt Man & Man; and accordingly, the *Priests* "and *Levites*, besides the ordering of the *San-* "*ctuary*, their *peculiar* task, (1 *Chron.* 24. 5.

Dr. Doughtee vel. Polem. p. 32.

2 *Chron.*

"2 *Chron.* 34. 8.) had principally to do in "matters of it *appertaining* unto God, and the "*Elders*, in things belonging unto Men, the "*one* over the matters of the *Lord*, the *other* "over the matters of the *King*, 2 *Chron.* 19. 8, "9, 10, 11.--- In brief, the *Jewish Sanhedrim* "(if so, at least-wise, it be to be understood in "those places *commonly alledged*, Exod. 18. "25, 26. *Numb.* 11. 16, 17. *Deut.* 17. 8, 9. "and 19. 16, 17.) was, upon the point, a *Civil* "*Court*, and had to deal in matters of *Right* "or *Title*, yea, of *Life* it self. But come we,

Thirdly, to his *express Scriptures* ["There "is, saith he, in the Gospel, *express mention* of "persons that were assigned *peculiarly* for *Rule* "and *Government* in the *Church*. As, 1 *Cor.* "12. 28. *Rom.* 12. 8. 1 *Tim.* 5. 17.]

I might here except, First, at the *phrase* here, as well as in the *general Answer*, "*Ruling-Elders* are mentioned in the *Scripture*. A *phrase* very distant from proving their *institution* by *Christ*, inasmuch as many things are mentioned in H. Scripture, which are not there *allowed* of, much less *enjoyned* and *prescribed*. Secondly, That, he saith, there is *express mention* of these in the *Gospel*, and yet brings all his *proofs* out of St. *Paul's Epistles*. But these are *lesser incongruities*, which I shall not insist on. We will view impartially, the places themselves, which are here brought in to prove, That there are such *Church-officers instituted by Christ*, and so, of *perpetual necessity*, to be retained; as *Elders*, whose *duty* consists in *rule* and *government* only; *Elders* in distinction, as well

well from the *Civil Magistrate*, as the *Pastors* of the *Christian Church*.

The first Text is, 1 *Cor.* 12. 28. "God hath "set some in the Church, first, *Apostles*; se- "condarily, *Prophets*; thirdly, *Teachers*; after "that, *Miracles*; then *gifts* of *Healings*, *Helps*, "*Governments*, *Diversities* of *Tongues*. Well, here are mentioned [*Helps*, *Governments*,] here are also [*Miracles*, *gifts of Healings*, *Diversities of Tongues*;] now, What is this to *Ruling*-Elders, or *Lay-Presbyters*? 'Tis answer'd moreover by some, That these were so many *gifts* and *endowments* appertaining to the Officers before-mentioned, *Apostles*, *Prophets*, and *Teachers*. To which purpose, it is observable, that the *Apostle* useth the *Abstract*, and, upon an exact *recapitulation*, made afterwards in the *Concrete*, of the said *Church-administrations*, he omitteth [*helps*, *governments*,] as being only *appendents*, 'tis like, to the foregoing Offices, and so comprized under them, *ver.* 29, 30. "Are all Apostles? are all Pro- "phets? are all Teachers? Are all Workers "of Miracles? have all Gifts of Healing? do "all speak with Tongues? do all Interpret? "and then follows an Exhortation to the pur- "suit of the *best gifts*, verse 31. So that this Exposition seems well grounded upon the Text. But what saith the Catechist?

["It is in vain pretended, that those words, "[*helps*, *governments*] do denote *gifts* only, "seeing the Apostle expressly enumerates the "persons in Office, or Officers, which the "Lord Christ then used, in the *foundation*

"and

"and *rule* of the *Churches*, as then *planted*.]
What? and were *Miracles*, *Gifts* of *Healings*, *Diversities* of *Tongues* too, reckon'd in the number of those Officers?--- But, grant what is pleaded for, that *helps* and *governments* import here, a distinction of Offices, personally different; Are therefore *Ruling-Lay-Elders* presently the men? or, must they necessarily be understood? Why not rather *Deacons*, ? (if there be room for guesses;) who were plainly taken in as *helps* to the Apostles, in their work of *Ministring to the Saints*, Acts 6. 1, 2. and had moreover, some *power*, questionless, assigned them, in the *rule* and *government* of the *Church*; which makes St. *Paul* require, before their admission, a *skill of governing their own houses well*, 1 Tim. 3. 4, 5, 12. This then, for the first Text. The second follows. Dr. D. Vel. Polem. p. 77.

["He that *ruleth* also, is distinguished from him that *teacheth*, and him that *exhorteth*, Rom. 12. 8. and is prescribed *diligence*, as his principal qualification, in the discharge of his *duty*.] Let the whole period be viewed, from the 6th verse, which, upon another occasion, we consulted once before; and I demand, first, How it appears, that the Apostle treats there of Offices *subjectively distinct*, as to persons; and not rather of a *diversity* of *spiritual gifts* co-incident to the same person? since, at his very entrance upon the *enumeration*, he expresly nameth *Gifts*, verse 6. "Having then gifts differing, according unto the grace that is given unto us, &c.

And,

And, it may certainly appertain to one and the same person to propheſie (be that to *expound* Scripture, or what it will); and do the *minſtry* of a *Deacon*, and to *teach*, and to *exhort*, and to *diſtribute Church-goods*, and to *govern*, and to *give alms*, which are the particulars there ſpecified.--- And then, (ſuppoſing this queſtion reſolved)

Secondly, How appears it, that the Apoſtle here meant any *diſtinct officer* in the *Church*, any *Ruling-Elder*, and not rather extended his admonition unto all to whom the charge of *Ruling* is committed; even the *Civil Magiſtrate*, as well as any other, of whom doubtleſs, *diligence* is alſo required? for, having, in the beginning of this 8 verſe, joyned to the two immediately precedent, gone through with *Church-offices*, he may be thought, without injury to the Text, to ſtrike out into more general, and common duties, wherewith he holds on to the end of the Chapter.

As yet then, we have not *Ruling*-Elders, ſo much as mention'd in the *H. Scripture*, not one word or ſyllable of theſe *Ruling*-Elders, that are *contra-diſtinguiſhed* to *Teaching-Presbyters*, and *Civil Magiſtrates*. It may be, the third place will ſatisfie for all. *Ad Triarios ventum eſt.* If this fail, the Catechiſt muſt quit the field. To that therefore, let us bend our obſervation.

["The words of the Apoſtle to this pur-
"poſe, are expreſs, 1 Tim. 5. 17. *Let the* Elders
"*that rule well, be counted worthy of double ho-*
"*nour,*

"*nour, especially those that labour in word and*
"*doctrine.* For, the words *expressly* assign two
"sorts of *Elders*, whereof, some only attend
"unto *rule*, others moreover, labour in the
"*word* and *Doctrine.* Neither doth that
"word, as some would have it, *Labour*
"*in the Word*, intend any other *labour*, but
"what is incumbent on all the *Pastors* and
"*Teachers* of their *Church*, as their constant
"*duty.* See *Rom.* 6. 12. *Act.* 20. 35. 1 *Thes.* 5. 12.
"Now, can we suppose, that the Apostle would
"affirm them to be worthy of *double honour*,
"whom, comparing with others, he notes as
"*remiss* and *negligent* in their *work?* For, it
"seems, that others were more *diligent* in the
"discharge of that duty, which was no less
'theirs, if onely one sort of *Elders* be here in-
'tended. The Scripture is not wont to com-
'mend such persons, as worthy of *double ho-*
'*nour*, but rather to propose them, as meet
for *double shame* and *punishment*, Jer. 48. 10.
1 Cor. 9. 16. And they are unmindful of their
own interest, who would have *Bishops* that
attend to the *rule* of the *Church*, to be *di-*
stinctly intended by the *Elders* that *rule* well,
seeing the Apostle expresly preferreth *before*,
and *above* them, those that *attend constantly*
to the word and doctrine.]

I cannot give the Reader better satisfaction
bout this place, than by abbreviating what
ur Learned Mr. *Mede* hath already offered
oncerning it, in a most excellent discourse
on this Text.

There

Mr. *Mede*, on 1 Tim. 5. 17.

There are two things, saith he, in these words, to be explicated. 1. What is meant here by *Elders*. And, 2. What by this *double honour* due unto them.

For the first: there is no question but the *Priests*, or *Ministers* of the Gospel of Christ, were contained under this name, for so the word πρεσβύτερος, or *Presbyter*, is used for the *Ministers of the Word and Sacraments*, in the Gospel; whence cometh the *Saxon* word *Priester*, and our now English word *Priest*. And the Antient Fathers thought these only to be here meant, and never dreamed of any others. None of the Fathers, which have commented upon this place, neither *Chrysostom*, *Hierom*, *Ambrose*, *Theodoret*, *Primasius*, *Oecumenius*, or *Theophylact*, (as they had no such, so) ever thought of any such *Lay-Elders* to be here meant; but, as was said, *Priests* only, which administred the Word and Sacraments.

But, How, will you say then, is this place to be understod, which may seem, as 'tis alledged, to intimate two sorts of Elders; some that *ruled* onely, others that *laboured* also in the the Word and Doctrine?

The Divines of our Church have given divers Expositions of these words, none of which give place to any such new-found Elders. I will relate four of the chief, to which the rest are reducible.

The first is grounded upon the use of the *participle* in the *Greek* Tongue, which is often wont to note the reason, or condition of a thing,

thing, and accordingly to be reſolved by a *cauſal*, or *conditional conjunction*. ["Let the El-
"ders, or Presbyters, that rule or govern their
"Flocks well, be accounted worthy of double
"honour, and that chiefly, in reſpect, and be-
"cauſe, of their labour in the Word and Do-
"ctrine.] And ſo this manner of ſpeech will imply two *duties*, but not two *ſorts*, or *orders* of *Elders*; and that, though this *double honour* be due unto them for both, yet principally, for the ſecond, their *labour in the Word and Doctrine*. And this way goes St. *Chryſoſtom*. and other *Greek Writers*.

A ſecond Expoſition is taken from the force and ſignification of the word κοπιῶντες, which ſignifies, not ſimply, πονεῖν, to *labour*, but to *labour with much travail and toil*, (for, κόπος is derived from κόπτομαι, *Vexor, laboribus & moleſtiis premor*, and ſo properly ſignifies *moleſtiam*, or *fatigationem ex labore*.) Thus the meaning will be, ["Let the Elders that do
"(*bene præſidere*) govern and inſtruct their
"flock well, be counted worthy of double
"honour, eſpecially ſuch of them as take more
"than ordinary pains in the Word and Do-
"ctrine.] Or thus; ["Let the Elders that
"diſcharge their Office well, be, *&c.* eſpecial-
"ly, by how much the more their painfulneſs
"and travel ſhall exceed in preaching the
"Word and Doctrine.]

Thus have we ſeen two Expoſitions, neither of them implying two ſorts or Orders of *Presbyters*, but only diſtinguiſhing ſeveral Offices, or Duties, of the ſame Order; or imply-

ing

ing a different *merit* in the discharge of them. But, if they will by no means be perswaded, but that two sorts of *Elders* are here intimated; Let it be so; two other *Expositions* will yield them it, but so as will not be for their turn, for their *Lay-Elders* will be none of them.

The first is this, That the Apostle should speak here of *Priests* and *Deacons*, considering both as members of the *Ecclesiastical consistory*, or *Senate*, which consisted of *both orders*, and in that respect might well include them both under the name of *Elders*, it being a common notion in Scripture, to call the *Associates* of a *Court* of *Judicature* by that name. *Senatus* hath it's name *à Senibus*, i. *Senioribus*, of *Eldership*; and, is as much to say, as πρεσβυτέριον. And, according to this supposal, the Apostle's words may have this construction; ["Let the *Elders* which rule well, whether "*Priests* or *Deacons*, be counted worthy of "*double honour*; but more especially the *Priests*, "who, besides their Government, *labour* also "in the *word* and *Doctrine*.] And, 'tis not improbable, but the *Apostle* should make provision, as well for the maintenance of *Deacons*, as of *Priests*, seeing he omits it not of Widows, in the verse going next before this; but, unless he includes them under the name of *Elders*, he makes no *provision* for them at all.

2. There is another Exposition, which allows also of two sorts of *Elders* to be here implyed, but makes them both *Priests*; namely, that *Presbyters* or *Priests*, in the Apostles time,

time, were of two sorts, one of *Residentiaries*, and such as were *affixed* to certain *Churches*, and so did προϊστῶσι, *præsidere Gregi*. Another, of such as had no *fixed station*, or *charge* over any certain place, but travelled up and down to preach the Gospel, where it was not; or to confirm the *Churches* where it was preached already; such as are elsewhere known by the names of *Evangelists*, and *Doctors*, or *Prophets*. That these were those οἱ κοπιῶντες ἐν λόγῳ, spoken of here by the Apostle; That both these sorts of *Presbyters* were to be counted worthy of *double honour*, as well οἱ καλῶς προεστῶτες, as those that *travelled up and down to preach the Gospel*; οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ; but especially these *latter*, because their pains were more than the others: This is confirmed from the use of the word κοπιᾶν, which in Scripture signifies, not only *corporal labour*, as may appear in many places; but seems to be used by St. *Paul*, even in this very sense now given, 1 *Cor.* 15. where he sayes, comparing himself with the other *Apostles*, περισσότερον αὐτῶν πάντων ἐκοπίασα. *I have travelled up and down more than they all*; as is manifest he did.

But, give me leave, saith Mr. *Mede*, to propound a *fifth* Exposition, which shall yield all they contend for so eagerly, to be implyed in this Text; namely, That there are not only two sorts of *Elders* here implied, but also that the one of them are *Lay-Elders*, such as have nothing to do with the *administration* of the *Word* and *Sacraments*. What would they

 sayes

have more? yet they will be never the nearer for this *concession*; for, the *Lay-Elders* here implyed, may be no *Church-officers*, but *Civil Magistrates*, which, in Scripture-language, we know are called *Elders*; as, when we read of the *Elders* of *Israel*, of the *Elders* of *Judah*, of the *Elders* of *the Priests*, and the *Elders* of the *People*, of *Priests* and *Elders*, and the like; according to which notion, the words may be construed thus; ["Let all Elders that govern "well, of what sort soever, be counted wor- "thy of double honour; especially, the El- "ders of the Church, which *labour* in Word "and Doctrine.] Is not this good sense? and doth not the Apostle, in the beginning of this very Chapter, use the name *Elder*, in the larger, and more general sense, when he sayes, *Rebuke not an Elder, but exhort him as a Father*, &c. Why may he not then do so here? And doth not St. *James*, in his last Chapter, call the *Ministers* of the *Word* and *Sacraments*, Πρεσβυτεροι τῆς ἐκκλησίας, as it were in distinction from, Πρεσβύτεροι τῆς πολιτείας.

Thus, having informed our selves, *who* they are, which are here termed *Elders*, we will now see also briefly, what is that *honour* which is due unto them. That by *honour* is here meant, *honorarium stipendium*, or a *tribute* of *maintenance*, is manifest, by the following words which the *Apostle* brings in to inforce it. "For, the Scripture saith, Thou shalt not "muzzle the mouth of the Ox, that treadeth "out the corn; and, The labourer is worthy "of his hire. Who sees not what these proofs in-

inferr? The first of them, he alledges also, in the same argument, 1 *Cor.*9. where he adds, "Doth God take care for Oxen? or, saith he "it altogether for our sakes? (ours, name- "ly, that preach the Gospel) for our sakes, "no doubt, this is written, that he which "ploweth, should plow in hope, and he that "thresheth in hope, should be partaker of his "hope. The case is plain. 'Tis an *Hebrew* notion. To *bring honour.* i. e. to *pay tribute,* or *bring* a *present, Revel.* 21.26. --But, what is meant by *double honour*? Some, (as among the *Fathers,* St. *Ambrose*) will have it to be *honour* of *Maintenance,* and *honour* of *Reverence.* But, because the *Apostle's proofs* here inferr only *maintenance,* I take it to be meant in this place only of it. And, as for *double,* I take it to be an allusion to the *right* of the *first-born,* to whom, at first, the *Office* of *Priesthood* belonged in their families, and into whose room the *Levites* were taken, and whom the *Presbyters* of the *Gospel* now *succeed.* As therefore, they had a *double portion* among their brethren, in like manner should the *Presbyters* of the *Gospel* be counted worthy of *double honour.* And, if we admit of the *fifth Exposition* before-given of these words, to comprehend the *Elders* of the *Commonwealth,* as well as the *Elders* of the *Church,* it will agree yet far better; because both the one and the other succeed in the place of the *First-born,* to whom belonged, both to be *Priests,* and *Civil Governours,* in their *Tribes* and *Families.* Yet, howsoever the antient Christians were wont,

in their *Love-Feasts*, to give their *Presbyters* a *double portion*, κατὰ τὸ ἐκτὸς, with some reference to this *Text*. as appears by *Tertullian*; nevertheless, I think *double honour* is not here so precisely to be taken, but only to note a *liberal* and *ingenuous maintenance*, such as might set them above the *Vulgar*; as the *First-born*, by their *double portion*, were preferr'd above the rest of their brethren. Thus far he.---

And more need not be said, to disable the *Catechist*'s proof of his *Ruling-Elders*, from this Text of *Holy Writ*. I will therefore only Answer the Exceptions taken by him, to the Exposition of this place, that is given by others.

[" Neither doth that word *labour* in the " Word, as some would have it, intend any " other *labour*, but what is incumbent on all " the *Pastors* and *Teachers* of the Church, as " their *constant duty*. See *Rom.* 6. 12. *Act.* 20. 35. " 1 *Thes.* 5. 12.]

I have, according to the reference, seen these places, and yet cannot learn from them, that the word κοπιῶντες, in this 1 *Tim.* 5. 17. doth not intend any other *labour*, but what is incumbent on all the *Pastors and Teachers of the Church*, *as their constant duty*. Rom. 6. 12. is mis-quoted, for chap. 16. 12. as I suppose. Where, (compare it with the 1st. verse, and 6th. verse) the great *pains* of those *good women*, and *others*, that *administred necessaries* to the Apostles, and so *eased* them of *care* in that particular, seems to be the *thing* which St. *Paul*

Paul ſets forth by that *phraſe* of [*labouring in the Lord*] and [*labouring much in the Lord,*] *Act.* 20. 35. St, *Paul* thus recommends his own example. "Ye your ſelves know, that theſe "hands have miniſtred to my neceſſities, and "to them that were with me. I have ſhewed "you all things, how that ſo labouring, ye "ought to ſupport the weak, and to remem-"ber the words of our Lord Jeſus, how it is "ſaid, It is more bleſſed to give, than to re-"ceive.-- Sure, 'tis not the conſtant and bounden duty of all the *Paſtors* and *Teachers* of the *Church*, ſo to *labour* with their hands, as St. *Paul* did. But then, 1 *Theſſ.* 5. 12. "We "beſeech you, Brethren, know them which "labour among you, and are over you in the "Lord, and admoniſh you, and to eſteem "them very highly in love, for their works "ſake; comes in aptly, 1. To confirm the *notion* of *labouring*, which he ſeeks to confute by it, preſcribing of *ſpecial notice* unto ſuch *Labourers*. And, 2. To inform us withall, that the *Ruling*, and *Labouring-Elder* are both one perſon; or that it may appertain to the Office of one and the ſame ſort of perſons, to *labour* among *Chriſtians*, and to have the inſpection, or overſight of them, for *rule* and *government*, to *admoniſh them*. To which purpoſe alſo, might be annexed, *Hebr.* 13. 17. where this Office of *Ruling*, is given without controverſie to the *Preaching-Miniſter*. "Remember them "who have the rule over you, who have ſpo-"ken unto you the Word of God.-- To the Catechiſt's *reaſoning* therefore, ["Now can

"we ſuppoſe, that the *Apoſtle* would affirm "them to be worthy of *double honour*, whom, "comparing with others, he notes, as *remiſs* "and *negligent*.] The Anſwer is, that he argues from a wrong Suppoſal. The Apoſtle doth no wayes denote him that *rules well*, as *remiſs*, and *negligent*, but as one *ordinarily diligent*, though not *eminently* ſo. All, therefore, built upon this, comes to nothing; and, for any thing that yet appears to the contrary, the *Ruling*, and *Teaching*-Elders ſpoken of, may be the ſame ſort of perſons, and they too *Biſhops* of the *Chriſtian Church*. What hath the Catechiſt to alledge againſt this?

["They are unmindful of their own inte- "reſt, who would have *Biſhops*, that attend "to the *rule* of the Church, to be diſtinctly "intended by the *Elders that rule well*, ſeeing "the Apoſtle expreſly preferreth before, and "above them, thoſe that *attend conſtantly* to "the *Word* and *Doctrine*.] Know then, that *Biſhops* are not ſaid to be diſtinctly intended by the *Elders* only *that rule well*, but, both there intended, and in what follows alſo, *they that labour in Word and Doctrine*; the *Compare* is made between *Biſhops*, or *Miniſters* of the *ſame rank* and *order*; and there are *degrees* of *compariſon* certainly to be taken notice of, as the *Catechiſt* might have remembred, from his very *Accidence*: there is a *Poſitive*, *comparative*, and *Superlative*. Some, therefore, may do the office of a Biſhop *well*; and yet others may do it better; and others, in a *moſt eminent degree*, both for their *skill* and *induſtry* in *ru-*

ling

ling and *preaching*. And whoever do ſo, ought to have the *ſpecial encouragement* of this *double honour*. What now is this againſt the *Epiſcopal Intereſt*?

And by this time it may appear upon what *ſandy* and *deceitful foundations*, the *Catechiſt* and his brethren can rear a *mighty Superſtructure*. 'Tis uſual with them to ſpeak big, of proofs from expreſs Scriptures, but it hath been evidenced, that none of the Texts ſerve their purpoſe. --But if Scripture fail, the Catechiſt is reſolved to Reaſon-out the *point*.

["And beſides, what is thus *expreſly ſpoken* Cat. p. 15.
"concerning the *appointment* of this ſort of
"*Elders* in the *Church*, their *uſefulneſs*, and
the *neceſſity* of their *work*, is evident.] How *expreſly* their *Divine appointment* is ſpoken of in the *Scriptures*, we have already ſeen, and the *neceſſity* and *uſefulneſs* of *ruling well*, we can underſtand ſufficiently, who deny any *uſefulneſs* or *neceſſity* of theſe *novel officers* and *rulers*, who *uſurp* unto themſelves, what appertained to *Chriſtian Kings* and *Biſhops*, and ſuch, who are Authorized and Commiſſioned by, and under them.

The *Catechiſt*, therefore, might have *ſpared* his *ſharp cenſure* and *reproof* of *Chriſtian Churches*, for their neglect of theſe his *Ruling-Elders*.

["But, whereas, in moſt Churches, there Cat. p. 160.
"is little or no regard unto the *perſonal ho-*
"*lineſs* of the members of them, is is no
"wonder, that no account ſhould be made
"of them who are *Ordained* by the Lord

"Christ, to look after it, and promote it.]

This favours rank of, *I am holier than thou*, *Isa*, 65. 5. and he must give some better assurance of *Christ's ordination* in the case, before his reproof will signifie any thing other, than a *proud* and *arrogant presumption*.

One Note more, and I dismiss this subject.

Cat. p. 160. ["The *qualifications* of these *Elders*, with "the way of their *Call* and *setting apart* unto "their *office*, being the same with those of the "*Teaching*-Elders, before insisted on, need "not to be here again repeated.] Nor, indeed was there more need of repeating *Ruling*-Elders, than their *qualifications*. But, if the offices of *Ruling*, and *Teaching*-Elders, are so distinct, as we have been told they are; the same *qualifications*, one would think, should not be required in both, and, I know not how the *Catechist* will answer himself, in what he before urged, against the *engaging in a part of the office or work of the Ministry only*.

Cat. p. 137. ["If the person so *called*, or *employed*, have "received *gifts*, fitting him for the *whole work* "*of the Ministry*, the *exercise* of them is not "to be restrained by any *consent* or *agreement*, "seeing they are given for the *edification* of "the *Church*, to be *traded with al*, 1 Cor. 12. 7. "*The manifestation of the Spirit is given to* "*every man to profit withall*; and this, he "which hath received such *gifts*, is bound to "*attend* unto, and pursue.] 'Tis a thousand to one, but the *Ruling*-Elder, in whom are required the same *qualifications*, as in the

Teach-

Teaching-Elder, do now and then, by virtue of this *reaſon*, ſtep up into the *Teachers chair* or *Pulpit*, for the *exerciſe* of his *gifts*, and ſo invade an Office which belongs not at all unto him.

CHAP. XII.

Of Deacons. Stephen *and* Philip, *two of the ſeven Deacons, did preach and baptize. The word* Διάκονος, *of a large ſignification. The Office of Deacons, in the Chriſtian Church, to be gather'd, not only from* Acts 6. *but other places. The Catechiſt's raſh cenſure of all Churches, which confine not their office to the care of the poor. The ordination of the firſt Deacons, managed wholly by the Apoſtolick prudentials. The circumſtance of our ſtate, vaſtly different from the Churches then. The change of the Levites, when the Temple was built, from their firſt office, in attending on the Tabernacle, a competent plea for our caſe.* 1 Cor. 16. 2. *conſidered. The Catechiſt urgeth that occaſional precept, as a binding law, to perpetuity; and ſo, in effect, addeth to the word of God. A ſort of Subordinate-officers, Female-Elders, Deaconeſſes, and Widows, in the Apoſtolick, and Primitive Church, forgotten by the Catechiſt, in deſcribing the pattern given in the Mount. His unkindneſs, in excluding that Sexe from*

a share in Church-discipline, noted; and the good women admonished, by what he hath said elsewhere, to look to their priviledge and duty, as Church-members.

Cat. p. 161 [" *Quest.* 32. IS there no other Officer in the " Church, but only that of *Elders*?

" *Answ.* Yes, of *Deacons* also.]

Why these were before left out in the *enumeration* of the *ordinary officers* of the *Church*, Catech. p. 120. I cannot imagine; unless, as I have ‖ before also intimated, to render the *parity*, and *equality* of those *officers*, the more *colourable*.

‖ Chap. 6.

[" *Quest.* 33. What are the *Deacons* of the " *Church*?

" *Answ.* Approved men, *chosen* by the " *Church*, to take care for the *necessities* of the " *poor*, belonging thereunto, and other *out-* " *ward occasions* of the *whole Church*, by the " *collecting*, *keeping*, and *distribution* of the *Alms*, " and other *supplies* of the Church, set apart, " and commended to the grace of God there- " in, by *Prayer*, Act. 6. 3, 5, 6. Phil. 1. 1. 1 Tim. " 3. 8, 9, 10, 11, 12, 13.]

It is not denied by any, That the first *seven Deacons*, chosen, and ordained in the Church of *Jerusalem*, were primarily appointed for the service of *Tables*, the *care* of the *poor*, to the *ease* of the *Apostles*, who had more concerning-engagements of the *Ministry* to attend unto. But then, to make this the *enclosure*, *limita-*

limitation, and *boundarie* of the Office of *Deacons*, is not from hence warranted, inasmuch as we find their power afterward farther enlarged. For of these *seven Deacons*, we read not only *Stephen*, *Act.* 6. 5, 8. but also *Philip*, chap. 8. *preaching* the *word* of *God*, to the conversion of the *Samaritans*, whom also he then *baptized*. Nor is it reasonable, that, where-ever we find the word *Deacon*, as a name of *Office*, to confine it to this *first occasion*, mentioned *Act.* 6. For, evident it is, (1.) That the word Διάκονος it self, is of a *large* signification, importing as much as *Minister*, or *Servant*, in the general, (and so we often translate it). Christ himself is thus call'd, the *Deacon*, or "Minister of the circumcision "for the truth of God; *i. e.* One, who endeavoured to do them service, in working of their conversion, by the preaching of the truth of God unto them. So *Paul* and *Apollo* are call'd *Deacons*, or "Ministers, by whom the "*Corinthians* believed. And *Paul* calls himself a *Deacon*, or "Minister of the Gospel, and of "the Church; and the Apostles are stiled *Deacons*, or "Ministers of the New Testament. And, (2.) at the first institution of the *Seven*, we may observe both these *Deaconships*, or *Ministrations*, united in the *Apostles*; *viz.* The *ministration* of the *Word*, and *serving Tables*, together, in the same persons, *Act.* 6. 1, 2, 4. until, upon the *increase* of *Disciples*, and the complaint of the *Grecians*, that "their "widows had shorter commons than the *He*-"*brews*; and the *Avocations* which the *Apostles*

Rom. 15. 8.

1 Cor. 3. 5.

Eph. 3. 7. Col. 1. 25.

2 Cor. 3. 6.

What was there done in the Church by Deacons, which the Apostles did not first discharge, being Teachers? *Hooker*, l. 5. p. 321.

ſtles had themſelves, to matters of greater *importance*; they did communicate *ſome part* of their power to theſe *ſeven*, by way of *delegation*, for the *preſent neceſſity*, ἐπὶ τῆς χρείας ταύτης, verſe 3. Yea, and (as appears by matter of *fact*) together with this *charge* in relation to the *poor*, the *power of preaching and baptizing* too, when *occaſion* ſhould ſerve. And then farther, (3.) The *office of Deacons* in the *Church*, is to be learn'd more clearly from thoſe *other Texts* of Scripture wherein they are mention'd after *Biſhops*, ſpoken to as the *Biſhops miniſters*, ſerving in an *inferiour degree*, under *them*, and where ſuch *qualifications* as are apparently required in them; which plainly import, that they were then deſigned to ſome *weightier employments* in the *Church*, than the *care* of the *poor* only; even the "Miniſtry of "the word of faith, and ſubſerviency in the "government of the Church; and where, They "that have uſed the office of a Deacon well, "are ſaid to purchaſe to themſelves a good "degree, and great boldneſs in faith.

Phil. 1. 1. 1 Tim. 3.

Ver. 13.

This matter therefore, being thus declared out of Scripture, it may appear, without farther reference to the *obſervancies* of the *Fathers*, concerning the employment of *Deacons* afterwards in the *Church*, how *impertinently* the Catechiſt proceeds in the *explication* of this *general Anſwer*.

Cat. p. 163. l. 4

["But, whereas many have grown weary of "the obſervation of the *inſtitutions of the Go-"ſpel*, this *Office* hath for a long time been "loſt, amongſt the moſt of *Chriſtians*: By

ſome

'some the name is retained, but applyed to an-
'other *work*, *duty*, and *employment*, than this,
'to which it is *peculiarly*, *appropriated* in the
'*Scripture*. Their *proper*, and *original work*,
'of *taking care* for the *poor*, they say, is pro-
'vided for by others, and therefore, that Of-
'fice being *needless*, *another*, unto another *pur-*
'*pose*, under the *same name*, is erected. Such
'are *Deacons*, that may *read Service*, *preach*
'and *baptize*, when they have *licence* thereun-
'to. But this *choice*, to *reject* an *office* of the
'*appointment* of *Christ*, under pretence of pro-
'vision made for the *duties* of it, *another way*,
'and the *erecting* of one, *not appointed* by him,
'seems not equal. But, whereas it is our
'duty, in *all things* to have regard to the *au-*
'*thority* of Christ, and his *appointments* in the
'Gospel, if we claim the priviledge of being
'called after his name; some think, that, if
'what he hath appointed, may be *colourably*
'*performed* another way, without respect unto
'his *institutions*, that is far the best.] The
Catechist here chargeth all, that confine not the
Office of *Deacons* in the *Church*. to the *taking*
care for the poor, as "growing weary of the
"observation of the institutions of the Go-
"spel, and rejecting of an Office appointed by
"Christ, *&c.* But it would become him to be
more *free* of his *proofs*, or *sparing* in his *cen-*
sures.

We meet not with any *command* or *institu-*
tion of *Christ*, in this matter, but the *ordina-*
tion of the *Apostles* only. *Deacons must know*,
saith S. *Cyprian*, that our *Lord himself* did *elect*
Apo-

St. *Cyprian* Ep. ad *Rogatian.* cited by *Hooker*, l. 5 p. 330.

Apostles; but *Deacons*, after his *Ascension* into *Heaven*, the *Apostles ordained*. Yea, and the business seems, then too, wholly managed by the *Apostolique prudentials*. For, so the *ground* of that *first institution* is given us, after a mention of the *special occasion* moving, *Act.* 6. 1. *It is not reason*, say they, *that we should leave the Word of God, and serve Tables*, verse, 2. *i.e.* that we neglect the *weightier part* of our *charge*, by attending to a *less considerable*: *Wherefore, Brethren, look ye out among you, seven men of honest report*, &c. Evident it is, that the appointment of those *seven* to the *service of Tables*, was to *ease* the *Apostles* of a part of their *care*, and to provide for the *pressing necessity* of the *Church*, in that *state* and *time*. So that here I might borrow that of *Musculus*, frequently referr'd to by our Reverend *Whitgift*. *Si revocas temporum illorum mores, primum conditiones & statum quoque illorum revoca.* If you will urge the *manners* of those times, first call back their *conditions* and *state* also. There cannot certainly be a *necessity* of *this part* of the *then Deacons* Office, in a *Christian Kingdom* and *Commonwealth*, where the *Laws* are so *charitable*, as to provide for the *poor* some other *Overseers*: and it seems, in good earnest, an *uncharitable doom*, that no such Officers may be *erected*, without respect to some *special institution* of *Christ*, and regard had to his *authority*; as if the *general commands* of *charity* were not sufficient to justifie any *institution* serviceable to that end. All the *clamor* here is, that we vary from an *occasional institution*, or *practise* of

Tit. de Magistr.

of the *Apostles*, when that *occasion it self* is *ceased*, and the *circumstances* of the *case* are *extreamly different*. ---But, if we might be priviledged to argue, as the Catechist himself did, about *Ruling-Elders*, Cat. p. 157. "Some light in this "matter, may be taken from the *Church* of "the *Jews*; where we find the *Levites*, whose Office, at first was, to *set up, and take down, and carry about, the Tabernacle*; so soon as the *Israelites* were *setled*, and the *Temple* prepared, appointed to attend upon different *ministeries*, some to be *Porters*, and others *Singers*, &c. A *point*, the due consideration whereof, may serve to justifie the assignment of *Deacons* now in the *Church*, to some other Offices, than what was most *conspicuous* in their *first institution*, whilst the *Church* remained without the *patronage* of *christian Magistrates*, and in her *wilderness*, and *persecuted condition*. ---There is one farther mistake, of *ignorance*, in the *Catechist's words*, when he upbraids us with our ["Deacons that may read Service, Preach, and "Baptize, when they have licence thereunto] For, *Deacons*, with us, need not a farther *license* for *baptizing*, than their *Ordination*.--- But, passing this, I proceed to a brief reflection on those things which concern this Office, which, saith the *Catechist*, are *clear in the Scripture*. Cat. p. 157. Cat. p. 164.

["1. The persons call'd unto it, are to be "of *honest report, furnished with the gifts of the* "*Holy Ghost*, especially with *wisdom*, *Act.* 6. 3.] To keep close to this pattern, he should also have said, *seven men*, and told us where we might

might expect those *gifts* of the *Holy Ghost*, which were then familiar in the *Church*.

["2. The way whereby they came to be "made partakers of this Office, is, by the "*choice* or *election* of *the Church*, *Act.* 6. 2, 3, 5. "whereupon they are solemnly to be set apart "by Prayer.] Of the *election* of these *seven Deacons*, I have spoken enough before, Chap. 8. But, as to the *election* of those *other Deacons*, of whom we read, as annexed to *Bishops*, this Text of the *Acts* is no competent proof. And then, as to their *ordination*, *Imposition* of *hands* should questionless be added unto *Prayer*, both in the *general Answer*, and this branch of the *Explication*.

Cat. p. 165. ["3. Their work, or duty, consists in a "daily ministration unto the necessities of the "poor Saints, or Members of the Church, "*Act.* 6. 1, 2.] If so, among the *separate congregations*, which are observed to be usually *combinations* of the *richer sort*, there is but little work for them.

["4. To this end, that they may be ena- "bled so to do, it is ordained, That every first "day, the members of the Church do con- "tribute, according as God enables them, "of their substance, for the supply of the wants "of the poor, 1 *Cor.* 16. 2.]

To change an *occasional precept*, given by St. *Paul*, for the expediting a *charitable contribution* towards *Jerusalem*, into a *constant-abiding*, and *conscience-binding command*, for *perpetuity*, is, doubtless, in effect, an *unlawful*; *and pernicious adding* to the *Word of God*.

And

And that the Catechiſt hath done ſo here, we ſhall be ſatisfied, if we look into the place which we are referr'd unto. The Apoſtle, in the 1 *Cor.* 16. ſpeaks of a *contribution* for the ſupply of the *urgent wants* of the *poor Chriſtians* in *Judea*, exhauſted partly by their own former *liberality*, (*Act.* 2. 45.) and partly ſpoiled by the perſecuting *Jews*, (1 *Theſ.* 2. 14.) And, to prevent the delay and trouble of Gatherings, when the Apoſtle came amongſt them, he preſcribes this *Order* to the Churches of *Galatia* and *Corinth*, that upon ſo ſpecial, and worthy an *occaſion* as this, they would, upon the *firſt day* of the *week*, the day of Chriſtian aſſembly, "every one lay aſide, what, by "by God's bleſſing, had accrued to them, by "way of increaſe, ſo that there might be a full "Collection in readineſs; and then he tells them, they ſhould have "the choice of faithful meſſengers, to ſend, and diſpoſe thereof, "unto *Jeruſalem*. The words are plain to this ſenſe. "Now concerning the collection for 1 Cor. 16. "the Saints, as I have given order to the 1, 2, 3. "Churches of *Galatia*, even ſo do ye, upon the "firſt day of the week, *&c.*

["5. Hereunto is to be added, whatever, Cat p. 165. "by the Providence of God, may be conferred upon the Church, for it's outward advantage, with reference unto the *end* mentioned, *Act.* 4. 34, 35.] That place in the *Acts*, treats of thoſe "that ſold their poſſeſſions, and laid down the price of them at the "Apoſtles feet, to make diſtribution to every "man as he had need; which therefore, was

no farther committed to the *Deacons*, than by deputation from the Apostles, and with what *reserves*, *limits*, and *bounds* they pleased.

The rest that follows in the Catechist, belonging to the discharge of this Office, by him appropriated unto *Deacons*, and being grounded upon what hath been already spoken to, is from thence also sufficiently reflected upon.

And now, we have run through all that he hath offered to our consideration, about *church-officers*, and seen the weakness of his foundations, upon which he seeks to establish a new *platform* of Church-government; only let me observe in the *close*, That, if we are obliged, in all things, to conform to the *discipline* and *example* of the *Apostolique*, and *Primitive Church*, as the *Catechist* would have it, he is short and defective in his *enumeration*; for, we read of a sort of Shee-officers, not at all mentioned by him.

Rom 16 1. There is *Phœbe*, whom St. *Paul* calls Διάκονον, *Deaconess* at the Church of *Cenchrea*; we English the word, *Servant*. There are *Women-Elders*, ordained to certain Church-offices, though our Translation doth somewhat vail that *expression* of them, as if they were the *Deacon's wives*, or *old women* onely,

1 Tim 3 11. 1 *Tim.* 3. 11. Γυναῖκας ὡσαύτως, even so the *Women*, [we English it, even so must their *wives*] *grave*, not *slanderers*, *sober*, *faithful in all things*; i. e. *Women* that have any office in the *Church*, are thus to be *qualified*. So *Titus* 2. 3.

Tit. 2 3. "The aged women likewise, that they be in be-

"behaviour, as becometh holineſs, not falſe-
"accuſers, not given to wine, teachers of
"good things, that they may teach the young
"women to be ſober, &c. The *original words* are more *Emphatical*. πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς: requiring theſe *She-Elders* to behave themſelves as *ſacred perſons*, thoſe who are received into *Holy Orders*, for the ſervice of the Church, ſuch as were afterward alſo called *Deaconeſſes*. And then, beſides theſe, there were alſo certain *widows*, under ſpecial *qualifications*, maintained at the *Churches coſt*, 1 Tim 5
1Tim. 5. 3, 4, 5, 6, 9, 10, 11.

Theſe things now, one would think, ſhould have been regarded by the Catechiſt, according to his own *principles*, appertaining ſo evidently to the pattern in the *Mount*, as he and his brethren are wont to ſpeak in other matters, which have not the like Scripture-ground as theſe have.

But the Catechiſt, on the contrary, is very careful, that *VVwomen* be *excluded*, whoſe kindneſs yet to the *way* deſerves otherwiſe at his hands.

"The *body* of the Church, ſaith he, or the Cat. p. 188.
"multitude of the Brethren, (*Women* being
"excepted by *eſpecial* prohibition, 1 *Cor.* 14.
"34, 35. 1 *Tim.* 2. 11, 12.) is by the *law* and
"*conſtitution* of Chriſt in the Goſpel, intereſt-
"ed in the *adminiſtration* of this *power* of *diſci-*
"*pline* in the Church." I know not how the women reliſh this doctrine. But, it may ſeem hard, that his *Church-ſtate*, which is (as he hath argued) neceſſarily a *ſtate* of *abſolute li-* Cat. p. 187.

berty, and *freedom* to all that are engaged in it, ſhould be only to the *female ſex* unkind, a *ſtate* of meer *ſervitude* and *bondage*, and they wholly exempted from the priviledge competible to all other members of the Church, as ſuch, if the Catechiſt hath not before mis-informed us. Yet, 'tis to be hoped, the *good-women* will not be over-awed by his Authority; and let me ſo far help them, as to be their *remembrancer*, that theſe places of Scripture, referr'd to, do only reſtrain them, (1.) "From ſpeaking in "the Church; And, (2.) From exerciſing au-"thority over their own husbands. As to the reſt therefore, let them couragiouſly ſtand up to vindicate the liberty of all Church-members. And to this purpoſe, the more to hearten them, let them weigh well the words of the Catechiſt, elſewhere.

Cat p. 172. ["The ſinful neglect of Churches, in the "diſcharge of their duty, was one great means "of that Apoſtacy from the rule of the Go-"ſpel, which they generally, of old, fell into. "When the members of them began to think "that they had no advantage by their ſtate and "condition, but only the outward participa-"tion of ſome ordinance of worſhip, and no "duty incumbent on them, but only to attend "and follow the motions and actings of their "Guides; the whole Societies did quickly "become corrupt, and fit to be diſpoſed of, "according to the carnal intereſt of thoſe that "had, by their neglect and ſin, gotten domini-"on over them. And, at all times, as the Peo-"ple were negligent in their duty, the Leaders "of

"of them were apt to uſurp undue authority. "When the one ſort will not do what they "ought, the other are ready to take upon them "what they ought not.]

And now I ſhall ſpare the labour of enquiring particularly into what is ſaid under the next Queſtion, concerning "the duty of the "whole Church, and every member thereof, "out of which I have cited the words imme-"diately precedent. The duty of Church-members is ſufficiently to be collected from what hath been ſaid before of *Churches*. Cat. p. 167. to 174. Chap. 3. and 4.

Thus much therefore, of the firſt *Goſpel-Inſtitution*, ſo called by the Catechiſt, the *calling, gathering, and ſetling of Churches, with their Officers*. I ſhall diſpatch the reſt with greater brevity.

CHAP. XIII.

Of Prayer. A Catalogue of Scripture-forms of Prayer, out of the Old and New Teſtament. The lawfulneſs of impoſing them. The Catechiſt's Arguments againſt the uſe of ſuch Forms, anſwered. Publick Prayer, is to provide for common, not perſonal wants. Among all gifts in Holy Scripture, no gift of Ex-tempore-*Prayer mentioned. No injury to any Gift, to be confined to a ſubſerviency unto good Order. The promiſe of the Spirit not rendred hereby needleſs, or uſeleſs.*

Abba Father, at no odds with Our Father. The gift of Prayer no more promised the Minister, than People. Part of our Ministry to be fulfilled, is, Officiating according to the publick Liturgy. Prescribed Forms hinder not, but tend rather to forward and promote Edification.

THE second *Gospel-Institution*, named by the *Catechist* was, *Prayer* with *Thanksgiving*; and as to this, he moves two Questions.

Cat. p. 14. ["*Quest.* 35. Whence do you reckon "*Prayer*, which is a part of *moral*, and *natu-* "*ral worship*, among the *Institutions* of *Christ* "in his *Church*?

"*Answ.* On many accounts. As, (1.) Be- "cause the Lord Christ hath commanded his "*Church* to attend unto the worship of "God therein. (2.) Because he bestows on "the *Ministers* of the *Church* Gifts, and Abi- "lity of *Prayer*, for the benefit, and edifica- "tion thereof. (3.) He hath appointed, that "all his other *Ordinances* should be admini- "stred with *Prayer*, whereby it becomes a "part of them. (4.) Because *himself* mini- "sters in the *Holy place*, as the great *High-* "*priest* of his *Church*, to present their *prayers* "to God, at the Throne of *grace*. (5.) Be- "cause in all the Prayers of the Church, there "is an especial regard had unto *himself*, and "the whole *work* of his *mediation*.

"(1.) *Luke* 18. 1. and 21. 36. *Rom.* 12. 5. 1 *Tim.* 2. 2.

"(2.)

"(2.) *Epheſ.* 4. 8, 12, 13. *Rom.* 8. 15, 16. "*Gal.* 4. 6.

"(3.) *Acts* 2. 42. 1 *Tim* 4. 5.

"(4.) *Rev.* 8. 3, 4. *Heb.* 4. 14, 15, 16. and "6. 20. and 10. 20, 21, 22.

"(5.) *John* 14. 13. and 15. 16, 22, 26. *Epheſ.* 3. "14, 15.]

That Chriſt beſtows peculiar *gifts* of *Prayer* on his *Miniſters*, as is aſſerted in the ſecond particular, is not to be proved by any of the Scriptures we are referr'd unto; but we ſhall examin that matter more throughly, under the following Queſtion.

["*Queſt.* 36. May not the *Church*, in the "*ſolemn worſhip* of God, and *celebration* of "the *ordinances* of the *Goſpel*, make uſe of, "and content it ſelf, in the uſe of *Forms* of *Pray*-"*er*, in an *unknown Tongue*, compoſed by "others, and preſcribed unto them? Cat. p. 175. 176.

"*Anſw.* So to do, would be contrary (1.) "To one principal *end* of *Prayer* it ſelf, which "is, that *believers* may therein apply them-"ſelves to the Throne of *Grace*, for *ſpiritual* "ſupplies, according to the preſent condition, "wants, and exigencies of their ſouls. (2.) To "the main end, that the Lord Jeſus Chriſt "aimed at, in ſupplying men with *Gifts* for the "diſcharge of the *work* of the *Miniſtry*, tend-"ing to render the *promiſe* of ſending the *Holy* "*Ghoſt*, which is the immediate cauſe of the "Churches preſervation and continuance, *need*-"*leſs*, and *uſeleſs*. Moreover, (3.) It will ren-"der the diſcharge of the *duty* of *Miniſters* "unto ſeveral *precepts* and *exhortations* of the

"Gospel, for the *use*, *stirring up*, and *exercise* "of *their gifts*, *impossible*. And (4.) Thereby "hinder the *edification* of the *Church*, the great "*end* of all *ordinances* and *institutions*. (1) *Rom.* "8. 26. *Phil.* 4. 6. *Hebr.* 4. 16. 1 *Pet.* 4. 7. "(2.) *Eph.* 4. 8. 12, 13. (3.) 1 *Tim.* 4. 14. 2 *Tim.* "1. 6. 7. *Colos.* 4. 17. *Matth.* 25. 14, 15, 16. "(4.) 1 *Cor.* 12. 7.]

The phrase [*in an unknown Tongue*] is certainly added to the Question, only to bring more *colour* to it; for, there is nothing in the *Answer*, which is directed unto that *restriction*, but it concludes *downright* against all *Forms* of *Prayer*, prescribed to, and imposed on *Ministers* of the *Church*; nor is it disputed among any, that call themselves *Protestants*, "Whether Prayers, in an unknown tongue, "may be imposed on the Church.

Excluding therefore, this *impertinent restriction*, foisted in upon *design*, our enquiry must be in the general, (1.) Whether *Forms of Prayer*, may warrantably be used by the *Christian Church* in *God's Worship*. And, (2.) Whether such *Forms*, as are composed and prescribed by others, *i. e.* made to the *Ministers* hands.--

Of which, when I have offered somewhat out of the H. Scriptures, I will reply briefly to the Arguments of the Catechist, and then enter into a more distinct consideration of the *Gift* and *Spirit of Prayer*, so called in the next Chapter.

That *Forms of Prayer*, are, in themselves, lawful to be used; there needs not any other evidence, than a naked *repetition* of the many in-

inſtances thereof, which occurr in the *Old* and *New Teſtament*.

God himſelf appointed a *Form* to the Sons of *Aaron*, for *bleſſing the people*, ſaying, "On "this wiſe ye ſhall bleſs the children of *Iſrael*, "ſaying unto them, The Lord bleſs thee, and "keep thee, the Lord make his face ſhine up- "on thee, and be gracious unto thee; the "Lord lift up his countenance upon thee, and "give thee peace. Numb 6 23. 24, 25, 27.

Moſes had a *Form of Prayer* at the *motion* and *reſt* of the *Ark*.-- "It came to paſs, when "the Ark ſet forward, *Moſes* ſaid, Riſe up, "Lord, and let thine enemies be ſcattered, and "let them that hate thee flee before thee. "And, when it reſted, he ſaid, Return, O "Lord, unto the many thouſands of *Iſrael*. Numb. 10. 35, 36.

And, accordingly, *David* prayes, at the *removing of the Ark*; "Let God ariſe, let his ene- "mies be ſcattered, let them alſo that hate him, "flee before him. Pſal. 68. 1.

At the *offering* of the *basket of firſt-fruits*, a *Form* of *Confeſſion* was enjoyned, after this *manner*, "Thou ſhalt go unto the Prieſt, that "ſhall be in thoſe dayes, and ſay unto him, I "profeſs this day, unto the Lord thy God, "that I am come unto the countrey, which the "Lord ſware unto our Fathers, for to give "us;--- A *Syrian*, ready to periſh, was my fa- "ther, and he went down into *Egypt*, and ſo- "journed there with a few, *&c.*--- And now, "behold, I have brought the firſt-fruits of the "Land, which thou, O Lord, haſt given me.--- "And again, at the bringing of the *third years* Deut. 26. 3. 1 4 5, 6, 7, 8, 9, 10.

tythe,

Ver 13. 14. 35.

tyle, the *Form of Prayer* was this. "Then "thou shalt say before the Lord thy God, I "have brought away the hallowed things out "of mine house, and also have given them "unto the Levite, *&c.* Look down from thy "holy habitation, from Heaven, and bless thy "people Israel, and the Land which thou hast "given us, *&c.*

See Fagius on Deut. 8 cited in part before p. 1. Ch. 5.

I forbear to mention here those *particular Forms* of *Prayer*, which the *Jewish Antiquaries* record, to have been used at their *daily meals*, on their *Festivals*, and at their *Sacrifices*; because I now deal with those, who will be satisfied with nothing but *plain* and *express scripture*, at our hands; though we have as good assurance otherwise, of these *matters*, as can be given, of *Historical Relations*.

1 Chron. 6. 4, 5, 6, 8

David, at the settlement of the *Ark* in the place prepared for it, appointed certain *Levites* to *minister* before it, and to *record*, and to *thank*, and to *praise the Lord God of Israel*, and deliver'd a *set Psalm* at the same time, into the hand of *Asaph* and his brethren, for the said purpose; a *Psalm* composed for that *solemn service*, out of *certain parcels* of other *Psalms* put together, with some *occasional* additions only, (chiefly from *Ps.* 105. and *Ps.* 96. conjoyned); and that *Psalm* also concludes with the *prescribing* of an *express Form*. "O "give thanks unto the Lord, for he is good, "and his mercy endureth for ever; And, say "ye, Save us, O Lord God of our Salvation, "and gather us together, and deliver us from "the Heathen, that we may give thanks to thy

Ver. 34 35, 36.

"holy

"holy name, and glory in thy praiſe. Bleſſed "be the Lord God of Iſrael, for ever and ever. Whereupon follows the peoples *obedience* and *conformity*. "And all the people ſaid, Amen, "and praiſed the Lord.

The *Form* of *Prayer* in the *Temple*, was, "Ariſe, O Lord God, into thy reſting-place, "Thou, and the Ark of thy ſtrength. Let thy "Prieſts, O Lord God, be clothed with ſalva- "tion, and thy Saints rejoyce in goodneſs. "O Lord God, turn not away the face of "thine Anointed, remember the mercies of "*David* thy ſervant, 2 *Chron.* 6. 41, 42. Where- of we read again with very little change, *Pſal.* 132. 8, 9, 10. 2 Chron. 6. 41, 42. Pſ. 132. 8. 9. 10.

At *Hezekiah*'s great and good *reformation*, *He* and the *Princes* commanded the *Levites* to ſing *praiſe* unto the *Lord*, with the *words* of *David*, and *Aſaph* the *Seer*: and they accordingly *ſang praiſes* with *gladneſs*, and *bowed their heads and worſhipped*, 2 Chron. 29. 30. 2 Chron. 29. 30.

After the *Captivity*, in *Ezra*'s time, when the Builders laid the foundation of the *Temple* of the *Lord*; they ſet the *Prieſts* in their *apparel*, with *trumpets*, and the *Levites*, the ſons of *Aſaph*, with *cymbals*, to *praiſe the Lord, after the Ordinance of* David *King of Iſrael*; and they *ſang together, by courſe*, in *praiſing, and giving thanks unto the Lord, becauſe he is good, for his mercy endureth for ever toward Iſrael*. Ezra 3. 10, 11. A like *form* to which, we have, 2 *Chron.* 5. 13. Ezra 3. 10. 11. 2 Chron. 5. 13.

What elſe is [illegible], is the *book of Pſalms*, but a ſacred [illegible] *Forms of Prayer*, and *Pra-*

Psalm 92. *Praises?* The 92. *Psalm* hath this inscription, *A Psalm*, or *Song*, *for the Sabbath day.* The Psalm 90. 90th. this; *A prayer of* Moses *the man of God*; Exod. 15. (and another of his *composition* we have, *sung* by him and the *children of Israel* with solemnity, after the *overthrow* of *Pharaoh* and his *host*, in the *red Sea*, *Exod.* 15.) The 102 *Psalm* Ps. 102. this; *A Prayer of, or for, the afflicted, when he is overwhelmed, and powreth out his complaint before the Lord.* And, at the conclusion of Ps. 72. *Psalm* 72. we read, *The Prayers of* David *the son of* Jesse, *are ended.* I will borrow but one instance out of the body of the *Psalms* themselves. Ps 80. 3. *Psalm.* 80. 3. "Turn us again, O God, "and cause thy face to shine, and we shall be 7. "saved. *Verse* 7. Turn us again, O God of "hosts, and cause thy face to shine, and we 19. "shall be saved. *Verse* 19. Turn us again, O "Lord God of hosts, and cause thy face to "shine, and we shall be saved.

Add we yet to these, a double instance, out Hosea 14. 2. of the Prophets, *Hosea* 14. 2. "Take with "you, words, and turn to the Lord. Say unto "him, Take away all iniquity, and receive us "graciously, so will we render the calves of Joel 7. 18. "our Lips, *&c.* *Joel.* 2. 17. "Let the Priests, "the Ministers of the Lord, weep between the "Porch and the Altar, and let them say, Spare "thy people, O Lord, and give not thine Heri-"tage to reproach, that the Heathen should "rule over them; wherefore should they say "among the people, Where is their God?

Come we now to the *New Testament.*

"It came to pass, as Christ was praying in

"a

"a certain place, that when he ceaſed, one of "his Diſciples ſaid unto him, Lord, teach us "to pray, as *John* alſo taught his Diſciples. "And he ſaid unto them, when ye pray, ſay, "Our Father, *&c.* St. *Luke* 11. 1, 2. A *Form* of *Prayer*, doubtleſs, and ſo eſteemed by the *Primitive Chriſtians.*

Qui fecit vivere, docuit & orare; ut dum oratione quam filius docuit, ad patrem loquimur, facilius audiamur. St. *Cyprian* de Orat. Domin.

Of Chriſt himſelf, we read, "That he pray- "ed the third time, ſaying the ſame words; S. *Matth.* 26. 44. St. Matth. 26. 44.

And he preſcribed this *rule* to the *Seventy*, whom he ſent *two and two* before his face, into every City and place whither he himſelf would come; "Into whatſoever houſe ye enter, firſt "ſay, Peace be to this houſe. We have then, the *precept*, and *practiſe* of our Saviour, both on our ſide. St. Luke 10. 1. 5.

Next, for his Apoſtles. *St. Paul's Form* of *Apoſtolical ſalutation*, at the entrance of his *Epiſtles*, is this *Set-prayer*. "Grace be to you, "and Peace from God our Father, and the "Lord Jeſus Chriſt. *Rom.* 1. 7. 1 *Cor.* 1. 3. 2 *Cor.* 1. 2. *Gal.* 1. 3. *Eph.* 1. 2. *Phil.* 1. 2. *Col.* 1. 2. 1 *Theſſ.* 1. 1. 2 *Theſſ.* 1. 2. *Philem.* 3. *Grace, Mercy, and* Peace. 1 *Tim.* 1. 2. 2 *Tim.* 1. 2. *Titus* 1. 4. Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2. &c.

and his *accuſtomed farewel*, his *wiſh* at *parting*, and *taking leave*, is this; "The Grace of our "Lord Jeſus Chriſt be with you all. Amen. *Rom.* 16, 20. 1 *Cor.* 16. 23. *Phil.* 4, 23. 1 *Theſ.* 5. 28. 2 *Theſſ.* 3. 18. *Philem.* verſe 25. ſomewhat enlarged. 2 *Cor.* 13. 14. varied. *Gal.* 6. 18. *Eph.* 6. Rom. 16. 20. 1 Cor. 16. 23. &c.

23. 24. contracted. *Col.* 4. 18. 1 *Tim.* 6. 21. 2 *Tim.* 4. 22. *Tit.* 3. 15.

Consult we next the *Apostolical Exhortation* unto *Timothy*, for the providing a *publick Liturgy*.

1 Tim 2. 1, 2.

"I exhort, saith St. *Paul*, that first "of all, Supplications, Prayers, Intercessions, "and Giving of Thanks, be made for all men, "for Kings, and for all that are in authority, "that we may lead a quiet and peaceable life, "in all Godliness and Honesty, 1 *Tim.* 2. 1, 2.

Dr Hammond's Paraphr.

Q. d. In the first place, I advise thee, and all other Bishops, under thy inspection, that you have *constant publick offices of devotion*, consisting, 1st. Of *Supplications*, for the *averting* of *hurtful* things, *sins* and *dangers*. 2dly, Of *Prayers*, for the *obtaining* of all *good* things which you want. 3dly, Of *Intercessions* for *others*. And 4thly, Of *Thanksgiving* for *mercies* already received: and all this, not only for your selves but, in a greater diffusion of your *charity*, for all mankind; for the *Emperours* especially, and *Rulers* of *Provinces* under them, to whom we owe all our *peaceable living*, in any place, in the exercise of *Religion*, and a vertuous life; and therefore ought, in reason, to *pray*, and give *thanks for them*. Now, how can this *exhortation* be more properly and effectually complied with, than by the making of certain *Forms* of *Prayer*, with *thanksgiving*, suitable to those *Heads* and; appointing the *use* of them?

Two Texts of Scripture more, shall conclude this catalogue of citations. *Revel.* 4. 8. 11. "The four Beasts rest not day and night,

"say-

"saying, Holy, Holy, Holy, Lord God Al- Revel. 4. 8, 11.
"mighty, which was, and is, and is to come.--
"And the 24 Elders worship him that liveth
"for ever and ever; saying, Thou art wor-
"thy, O Lord, to receive glory, and honour,
"and power, for thou hast created all things;
"and, for thy pleasure, they are, and were-crea-
"ted, *Revel.* 15. 3. 4. "And they (who had Revel. 15.
"gotten the victory over the beast, *verse* 2.) 3, 4.
"sing the song of *Moses* the servant of God, and
"the song of the Lamb, saying, Great and mar-
"vellous are thy works, Lord God Almighty,
"Just and true are thy wayes, thou King of
"saints. Who shall not fear thee, O Lord,
"and glorifie thy name? for thou only art
"holy, *&c.*

He, certainly, must have a *fore-head* of *brass*, who, after these *Scripture-patterns* and *warrants* for *Set Forms of Prayer*, dare presume to deny their *lawfulness*, or declaim against their *expediencie*. --And, by the way, I have also cleared sufficiently, the justifiableness of *imposing*, and *prescribing* of them. It savours rankly of a *spirit* of *disobedience*, to refuse the doing of that, upon our *Superiour*'s command, which we may do lawfully of our selves. And to determine this *Query* in a word. Wherever there is *Publick Prayer* performed in a *Congregation*,, he that speaks, doth thereby prescribe a *Form* for the time, unto all that hear, and joyn with him; and it were worth the while, to know, Why that *priviledge* should be denied to a *greater authority*, which they cannot avoid the granting to a *less*.

Briefly

Briefly then, to the Catechist's Arguments.

[" 1. 'Tis contrary, saith he, to one *principal end* of *Prayer* it self, which is, that Believers may therein apply themselves to the " Throne of *Grace*, for spiritual supplies, according to the *present condition*, *wants*, and " *exigencies of their souls*, *Rom.* 8. 26. *Phil.* 4. 6. " *Heb.* 4. 16. 1 *Pet.* 4. 7.]

I answer, That *publick prayer* is to provide for *publick* and *common wants*; *private* and *secret prayer*, for *private* and *personal wants*; and yet, both *publick* and *private wants* may be comprized in a *Form* of *Prayer*; the *publick* in a *Form* prescribed, the *private* in a *Form* premeditated. But, for the private and personal wants of every particular, to be regarded in Publick Prayer, is a thing that never was, and never will be practicable; farther than as *particulars* are provided for, under certain *general heads*, whereto they may be referr'd. For the Texts of Scripture cited, *Rom.* 8. 26. The "Spirit's helping our infirmities, I design to speak to in the next Chapter. *Phil.* 4. 6. "is "only an injunction of the duty of Prayer, "upon every occasion. *Heb.* 4. 16. " is an en- "couragement to come boldly on all occasions "to the Throne of Grace. 1 *Pet.* 4. 7. " re- "quires from us watching unto Prayer. Which may certainly be done, by *premeditation*, and a carefulness over our own Spirits, that we be not discomposed for that *service*. There is nothing in all these Texts, against the using of *Set Forms* of *Prayer*.

[" 2.

["2. 'Tis contrary to the *main end* that "our Lord Jeſus Chriſt aimed at, in ſupplying "men with gifts, for the diſcharging the work "of the *Miniſtry*, tending to render the "*promiſe* of *ſending the H. Ghoſt*, which is the "immediate cauſe of the Churches preſerva-"tion and continuance, *needleſs* and *uſeleſs*, "*Eph.* 4. 8, 12, 13.

I anſwer, That, among all the *Gifts* mentioned in H. Scripture, we meet with no ſuch thing as a *Gift* of *Extempore-Prayer*; and, were there any ſuch, yet is it no more injury unto that, than to other *gifts*, to be *confined* in the *exerciſe* within ſuch bounds and limits, as tend to *order* and *edification*; *For, God is not the author of confuſion, but of peace, as in all Churches of the Saints*, 1 Cor. 14. 33. Nor is the promiſe of the *H. Ghoſt* render'd *needleſs* and *uſeleſs*, who hath other *weightier effects* to promote, than this; and who doth as well *direct* and *aſſiſt* the *Church*, in *compoſing* and *preſcribing* a *Form of Prayer* for *publick* uſe, as any *private Miniſter* for his preſent *Auditory*. *Eph.* 4 (whereto we are referr'd) ſpeaks only in the *general*, of *Gifts*, by Chriſt bequeathed unto men, but names not the *Gift of Prayer*, much leſs aſſerteth it to appertain unto every *Miniſter*.

---But the Catechiſt had before told us, (it will be ſaid) ["That Chriſt beſtows on the "Miniſters of the Church, Gifts, and ability "of Prayer, for the benefit and edification "thereof; citing *Rom.* 8. 15, 16. *Gal.* 4. 6.] Cat. p. 174.

I anſwer, That in theſe two Scriptures, mention indeed is made of the *Spirit of Adoption*, *where-*

by we cry Abba Father, but that, nevertheless, is at no *odds* with saying, *Our Father which art in Heaven.*---Nay, 'tis possible, it may *relate* unto it. And besides, these Texts concern not more the *Ministers* priviledge, than the *Peoples*, referring in common unto *Christians*.

["3. It will render the discharge of the "*duty* of *Ministers*, unto several *precepts* and "*exhortations* of the Gospel, for the *use*, *stir*-"*ring up*, and *exercise* of their *gifts*, impossi-"ble, 1 *Tim.* 4.14. 2 *Tim.* 1.6,7. *Coloss.* 4.17. "*Matt.* 25.14, 15, 16.] I answer, That *Prayer* is a work, more for *Grace*, than *Gifts*, to be employed about; and the *Ministers* of the *Gospel* are no where particularly commanded and exhorted, to *stir up*, and *exercise* the *gift* of *Prayer*. The Gift spoken of, 1 *Tim.* 4.14. is the *Ministerial power* in the *general*, received at *Ordination*. And so again, 2 *Tim.* 1.6,7. *Coloss.* 4.17. look the same way. "*Take heed to the Ministry which thou hast received in the Lord, that thou fulfil it.* Now, it is an eminent part of the *Ministry*, received at *Ordination*, in the *Church of England*, *to officiate according to that publick Form of Common-Prayer, which is devoted by the whole Church and Kingdom, unto God's honour and service.* And therefore this place of St. *Paul* obligeth us to *fulfil it*. St. *Matth.* 25. refers onely in the general, to *trading with the Talents* which are committed to us. And where now are the several *precepts* and *exhortations* given to *Ministers* in the Gospel, for the *use*, *stirring up*, and *exercise* of their *gifts*,

where-

wherewith *Forms of Prayer* are *inconsistent?*

The fourth and last Argument of the Catechist, is inferr'd from the rest, and so falls together with them.

[" And 4. Thereby hinder the *edification* " of the *Church*, the great end of all Ordinan- " ces and Institutions, 1 *Cor.* 12. 7.] Others are of the mind, that it tends very much to the forwarding of the *edification* of the *Church*, to have such *common Forms of Prayer*, appointed, which, all knowing before, may the more *readily* and *devoutly* joyn together in, with *one mind*, and *one mouth*, to *glorifie God*, and pay their bounden acknowledgments to him.--- The 1 *Cor.* 12. 17. speaks of the *miraculous gifts* of the *Spirit* then in the *Church*. *The manifestation of the Spirit is given unto every man to profit withal.*

---Here also, it might be farther noted, That the *Gift of Prayer*, being no *peculiar* of the *Minister's*, but *common* also to the *People*, (who have no less an interest in the promise, *Rom.* 8. than he) upon the score of this *allegation* now made, every one may pretend to a liberty of *praying*, and so *venting* the private manifestations of the *Spirit* (as he thinks) to himself, at the same time as the *Minister* prayes, unless the Catechist remember to interpose his *Prudentials*, for the preventing of this *disorder*.

But, to leave this whole matter more clear than I found it; and lead some, if possible, out of the snares wherein they are

entangled, I will, according to my promiſe, ſpeak more diſtinctly and plainly of the *Spirit* of *Prayer* and *Supplication*, and what we are to expect from him under that notion, in a Chapter by it ſelf.

CHAP. XIV.

Of the Spirit, Gift, *and* Grace *of* Prayer. *The agencie of the H. Ghoſt, neceſſary in order unto right* Prayer. Δέησις ἐνεργουμένη, *in St.* James, *what it ſignifies. The gift of prayer, ſoberly underſtood, nothing elſe but a gift of Oratory, owing it's riſe to former Premeditations, Quick Parts, a competent degree of modeſt Confidence, and frequent Exerciſe. What the Vulgar call a Special Gift of* Prayer, *is the reſult, ſometimes, of Impudence and* Preſumption, Pride *and Ambition, or ſome worſe* Principle. *'Tis not to be expected, that the H. Spirit help us immediately to the matter and words of* Prayer. Rom. 8. 26. *conſider'd. Three Arguments to demonſtrate the propoſition. The Spirit helps us to the matter, and words of* Prayer, *by the uſe of proper, and fit means; among which, may be reckoned, pious and uſeful Forms, compoſed to our hands, by others. Grace moſt conſiderable in* Prayer, *and the principal work of the H. Spirit is, to excite, aſſiſt, and ſtrengthen the exerciſe of proper*

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Graces. Where the Form is preſcribed, one grace more to be exerciſed. The chief operations of the Spirit of Supplications lie inwards, in fixing the intention, illuminating the underſtanding, inflaming the affections, &c. *A wide difference between ſaying* Prayers, *and praying* Prayers.

'TIs, confeſſedly, one of the *Titles* appertaining to the Holy Ghoſt, *The Spirit of Grace and Supplications.* And of this, St. *Paul* ſpeaks more largely, in his *Epiſtle* to the *Romans*, chap. 8. 26, 27. "Likewiſe the Spirit "alſo helpeth our infirmities; for we know "not what we ſhould pray for, as we ought, "but the Spirit it ſelf maketh interceſſion for "us, with groanings which cannot be uttered; "and he that ſearcheth the heart, knoweth "what is the mind of the Spirit, becauſe he "maketh interceſſion for the Saints, accor-"ding to the will of God. Where the *Spirit* is ſaid, not only in the general, συναντιλαμβάνεται τῆις ἀσθενείαις ἡμῶν, *to help our infirmities*, which imports his *joyning with us, taking up a part, as it were of the burthen with us*, ſetting his *power* againſt our *weakneſſes*; but, for a particular ſpecification of his *help* and *relief* of us in *Prayer*, he is ſaid to *intercede*, or *make interceſſion* for us; nay, ὑπερεντυγχάνειν, *more than intercede*: that is, not only to *intercede*, but to beſtow the very *things* he *intercedes* for. He intercedes prevailingly, beyond the power of an *ordinary interceſſor*. He *more than intercedes*

Zech. 12. 10.

Rom. 8. 26, 27.

for us. As, Christ is said in Heaven, *to live alwaies for this very end, to make intercession for us*; so the *Spirit* also, upon Earth, doth *help together with our spirits, and doth intercede for us within us*, and *intercede prevailingly*. And look, as Christ from his *intercession* on our behalf, with the *Father*, is call'd an *Advocate*, Παράκλητος: so, that very *name* is usually given to the H. Ghost, though we usually English it *Comforter*. The *name* is four several times given to the Holy Ghost, and but once to Christ, and that too, by one and the same *Apostle*, St. *John*; yet, where it is given by him to Christ, we read it *Advocate*; where, to the Holy Ghost, (upon what reason I know not) *Comforter*. --There is no "right Christian fervent prayer, without the H. Ghost, "as an *Advocate*, interceding within us, bearing a part, and helping together with us "against our infirmities and weaknesses.

Heb. 7. 25.

1 Ep. 3 John 2 1.

St. John 14. 16, 26.

St. John 15. 26. & 16. 7.

St. *Jude* therefore useth this phrase, *praying in the Holy Ghost*, or, as *Beza* reads it, *per Spiritum Sanctum*, by the *H. Ghost*. And St. *Paul* hath a like phrase, "Praying alwayes "with all prayer and supplication, in (or by) "the Spirit. And, upon this account, possibly, St. *James* calls the *prayer of a righteous man*, ἐνεργουμένη, we English it, [*effectual fervent*] but should rather render it [*inspired*] "A Prayer wrought in him, (as the word imports) "whereto, and wherein he is incited, and moved, and wrought upon by the "Spirit.

3 Jude, v 20.

Eph. 6. 18.

St. James 5. 16.

See Dr. H. not. in Gal. 5.

That place, 'tis true, hath peculiar reference

to

to the *gift of Miracles*, miraculous cures wrought, at that time upon perſons deſperately ſick, by *prayer* and *anointing*, "Pray "one for another, ſaith the Apoſtle, that ye "may be healed. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. *The prayer of a man of God, a righteous man, to which he is incited by the ſpirit* (as the Prophets were, when they prayed, and as *they* were, under the Goſpel, who had the *gift of Miracles*) *availeth much*, will be *very effectual*, work *miraculous cures*. Such are call'd ἐνεργούμενοι, in a *bad ſenſe*, who are acted by *evil Spirits*: ſuch therefore are ἐνεργούμενοι, in a *good ſenſe*, who are acted by the *good Spirit* of God. The extraordinary *gifts of the ſpirit* are call'd by St. *Paul*, ἐνεργήματα, 1 *Cor.* 12. 6, 10. Of which, the *gift of healing* being one, 'tis very probable, that δέησις ἐνεργουμένη, in St. *James*, is to be underſtood of the *prayer of him that had the gift of healing*, the *prayer* whereto he is moved by the *Spirit*; which is *formed* within him, by the *enditing of the Spirit*; a *prayer* that joyned manifeſtly with the *gift of healing*, and 1 Cor. 12. 9. therefore call'd ἰσχὺς πίστεως, verſe 15. *The prayer of Faith*, viz. of that *Faith* which enabled them to *work cures* to *recover* the *ſick*, as there it follows; of which therefore, the *Apoſtle* affirms, πολὺ ἰσχύει, It can *do very much*, it is of *mighty force*, it *availeth much*; i. e. *miraculouſly*, even as *Elias* his *prayer* for *rain*, and *fair weather*, whereof he ſpeaks verſ. 17, 18. immediately following. *Inſpired prayer* therefore, in St. *James*, hath a *peculiar Emphaſis*, relating to a *Faith of Miracles*, and *miraculous*

effects. And yet, in a *ſober Latitude*, it holds *true* of all *right prayer*; it muſt be ἐνεργούμενη, *acted and inſpired by the H. Ghoſt, praying in or by the Spirit, the ſpirit of ſupplications.* But here we have need of great caution, that we neither *deny* a moſt certain *truth*, nor yet *extend* it beyond its reach, to the countenancing of any popular *errour and miſtake.* That we may therefore ſeparate *truth* from *pretences*, the *precious*, from the *vile* and *counterfeit*, 'twill be convenient to enquire more particularly into this matter. Firſt, as to that which is call'd the *gift of Prayer*; And, ſecondly, as to the *grace of Prayer*, what, in both, are the *proper operations* of the *H. Ghoſt*, and what *aſſiſtances* we may groundedly expect from Him, as the *Spirit of Supplications*; and ſo conſequently what it is, and what it is not, to *pray in, or by the Spirit*; a phraſe more commonly uſed, than underſtood.

Firſt then, concerning the *gift of prayer*, by which, I mean no more, but the *abilitie* of *conceiving, forming*, and *uttering* the words of *prayer*, or *digeſting* the *materials of prayer*, into *fitting* and *pertinent expreſſions.* There is not, any where that I know of, throughout the Bible, mention made of ſuch a *ſpecial gift* to be look'd for, and expected from the *Spirit of God.* St. *Paul* indeed, ſpeaks of *praying* with the *Spirit*, after an *extraordinary manner*, 1 Cor. 14. 15. but he means it "of praying in an un-
2 Cor. 14. 15 "known Tongue, by virtue of that extra-
"ordinary Gift of the Spirit, then frequent,
"the Gift of Tongues; and therefore in the

ſame

ſame verſe, and to the ſame purpoſe, he ſpeaks of *ſinging with the Spirit*, and to any that had this *faculties*, he gives the advice, that they would take heed, that by the *interpretation* of theſe *Tongues*, their underſtanding might become fruitful unto others alſo that heard them. "I "will pray, ſaith he, with the Spirit, but I will "pray with the underſtanding alſo. *i. e.* So as to be underſtood by others. "I will ſing with "the Spirit, but I will ſing with underſtanding "alſo. He therefore, that will from hence draw an Argument, to uphold the *common belief*, of a *gift* of *Ex-tempore-prayer*, to be expected from the *Spirit*, is wholly miſtaken. He muſt pretend to *extraordinaries*, if this place ſignifie to his advantage, even to the *miraculous gifts* of the *Spirit*, at firſt beſtowed on the *Church*, to the *gift* of *Tongues*; and he may as well expect an immediate *inſpiration* from this *Spirit*, of a *Pſalm*, as of a *Prayer*.---We find, I confeſs, our B. Saviour arming of his *Apoſtles* againſt the perſecutions, they were to meet withal in the world, by a direct and expreſs promiſe of informing them by his Spirit, what, and how, to ſpeak before *Kings* and *Governours*, St. *Matth.* 10. 19, 20. "But, when "they deliver you up, take no thought how, or "what ye ſhall ſpeak: for it ſhall be given you "in that ſame hour, what ye ſhall ſpeak; for it "is not ye that ſpeak, but the Spirit of your "Father that ſpeaketh in you. Chriſt engageth here, as well for the τί as the πῶς, both for the *Quid* and *Quomodo*, *what*, and *How* they are to *ſpeak*; and aſſures them, that in that very *hour* St. Matth. 10. 19. 20.

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the *Spirit* ſhall *ſpeak in them.* But this belongs not unto the buſineſs of *Prayer* unto *God*, and, if it did, it would be as croſs to a Directory for the *Quid*, the matter of *prayer*, as to a *Common-Prayer-Book*, for the *Quomodo*, the very *Form* of *Prayer* it ſelf. We have no ſuch *counſel* about *Prayer* to God, as this; "Take no thought how, or what you ſhall ſpeak, for it ſhall be given you in that ſame hour. No, the *Preacher* gives a *general caution*, looking quite another way. "Be not Eccleſ. 5. 2. "raſh with thy mouth, and let not thine heart "be haſty to utter any thing before the Lord,-- "Bring not the ſacrifice of fools, who conſi- "der not.--- If, therefore, you ask me, What account is to be given of the *Gift of Prayer*, ſo much talked of, I anſwer,

That which paſſeth for a *ſpecial*, and *peculiar gift of the Spirit of Prayer and Supplications*, may, I think, be reduced to theſe following heads:

1. Sometimes it is the reſult of *pious meditations*, formerly had, and the *habitual digeſting of the ordinary and known heads of practical Divinity lodged in the memory.* For *rules*, once *digeſted*, work afterwards like an *habit*, and require not any particular, and diſtinct *attention* to, or *animadverſion* of them. He that hath underſtood, and digeſted the *Rules of Grammar*, can make, and ſpeak, *true Latin*, without an *immediate fore-thought*, or *reflection* upon thoſe *particular rules* which he follows. He that hath learn'd the *Rules* of *Muſick*, *Vocal*, or *Inſtrumental*, can ſing, or play, without an

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immediate fore-thought, or diſtinct reflection upon thoſe *Rules*. The like I might ſay of *Logick*, or any other *myſtery*. For, in all theſe *caſes*, *Rules*, known and underſtood, turn into an *habitual diſpoſition* within; the man acts from an *habitual knowledg* and *preparation*.

And, on the ſame account, he that hath *inured* his *thoughts* to the *meditation* and *conſideration* of the heads of *practical Divinity*, ſuch as the *Attributes of God*, the *Laws and Rules of a good life*, the *Sins contrary to thoſe Laws and Rules*, the *Mercies received from God*, the *ordinary Temptations we are ſurrounded with*. &c. may be habitually provided for *Prayer* upon occaſion; *i. e.* for the *turning of theſe heads into Prayer*, without the flying to any *peculiar*, or *ſpecial gift of the Spirit*, in the caſe. He may call upon God, under ſuch and ſuch *Attributes*, make *confeſſion* of ſuch and ſuch *ſins*, implore *grace* for the performance of ſuch and ſuch *Chriſtian duties*, and *aid* againſt ſuch and ſuch *temptations*, and return to God *thanks* for ſuch and ſuch *bleſſings*; and this, for others as well as himſelf. Eſpecially if there be added hereunto,

2. A *quick invention* and *ready elocution*, an *active fancie* and a *nimble tongue*. The *Gift of* Prayer indeed, is the *immediate reſult* of theſe. A man thus accompliſh'd, premiſing but an *ordinarie underſtanding* of the *Rules of* Prayer, may be able to ſpeak his mind in *fit* and *pertinent words*, with as much *eaſe*, by the *ſecret* and *un-obſerved multiplying* of *quick* and *active thoughts*, as one of *ſlower parts*, by much *pre-*

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meditation. But then there is no more of a *ſpecial* and *peculiar gift* of the *Spirit* in this, than in ſome mens being qualified to ſpeak their minds upon ſeveral points on the ſudden, whilſt others are more ſlow of *conceit*, and worſe-provided for *utterance.*

3. Theſe two fore-going heads, (*viz. former premeditation*, and underſtanding of the chief heads of *practical Divinity*, and the *general rules* of Prayer, and a *natural quick invention* and *promptitude of ſpeech*) are much relieved and *advanced* by an *ingenuous boldneſs*, where the *ſpirits* are not *pent* in, as often it happens in *over-modeſt perſons*, by *baſhfulneſs* and *fear.* And then,

4. *Frequent exerciſe* in the ſame kind, is a great, and conſiderable *improver* of theſe *qualifications* al eady mention'd. And thus 'tis obſerved to be in all other matters: *cuſtom* byaſſeth, and we are ready, and enclined to do what we have frequently done. But ſtill theſe are no more than the *ordinary requiſites* to an *Ex-tempore vein* of *Oratory* in other matters; for, whoever would be ready, and provided to *ſpeak* his *mind*, with a *little warning*, upon any occaſion, muſt be furniſhed before-hand, with a ſtock of *meditation* and *underſtanding*, muſt have a *nimble* and *active fancy*, a *ready and voluble tongue*, a *competent degree* of *confidence*, to *ſpeak before others*, and *accuſtom himſelf occaſionally, to utter and deliver his mind.* And theſe particulars now, as I conceive, are the *true account* to be given of the *Gift of Prayer*, in the moſt *ſober underſtanding* of it.

'Tis

'Tis nothing elſe but the "Gift of Orato-"ry, Utterance, and Elocution, in Divine "matters, and ows its riſe to former pre-"meditations, quick parts, a competent de-"gree of modeſt confidence, and frequent ex-"erciſe.

But then, there are yet ſome other accounts to be given of that, which, among the *Vulgar*, is often cryed up, for the *Gift of Prayer*.

5. Therefore, ſometimes it is the *reſult of plain boldneſs, impudence*, and *preſumption*, whereby men dare vent themſelves freely, and utter, *Quicquid in buccam venerit*, whatever comes next, even in this *ſacred performance*; which, ſo it be done with a *loud voice*, and *paſſionate accent*, and a *taking, or affected geſture and countenance*, goes currant among the crowd of *unobſerving-perſons*, as *a peculiar gift of the Spirit*, whereas it is indeed the *talkative Spirit of impudence and preſumption*, putting off the ſhame and modeſty proper to a *Man*, and *Chriſtian*.

6. Sometimes it is the *reſult* of *Pride and Ambition*, whereby men, to gain themſelves a Name, and Reputation among a party, affect to make an oſtentation of their Parts and Abilities; and ſtrain themſelves to the uttermoſt, ſo to frame their *dialect* of *prayer*, as may beſt comply with the *known humours and affections* they have to deal withal.

Laſtly, 'Tis to be feared, it may be ſometimes the *reſult of Malice, Envie, and Indignation* againſt the *Forms* of *Prayer preſcribed*, to procure *Envie* againſt the complyers with them,

them, and to hold a *Faction* together by the ears againſt them, by making a ſhew and diſplay of this Gift of Prayer; for, if *Indignation* be able to inſpire a man with the Gift of Poetry, *facit indignatio verſum*, we may eaſily believe, it will do as much where it hath engaged the zeal of the *affections* in order to this *pompous* ſhew of a *Gift of Prayer*.

And, if it owe its riſe to theſe three latter heads, of Impudence and Preſumption, of Pride and Ambition, of Malice and Envy, 'tis a thing abominable before God and man, that the Holy performance of Prayer ſhould be employed as an engine of ſo much baſeneſs and wickedneſs. Otherwiſe, the thing it ſelf is not culpable, provided, that the exercise and ſtraining of invention, take not up the room of (and ſo juſtle out) true devotion.

Thus much of the *Gift of Prayer* in the general; but then the Queſtion remains, of the "agency and influence of the H. Spirit, in re- "ference to this Gift of Prayer. To this therefore, I will anſwer, both in the *negative*, and the *affirmative*.

1. *Negatively*. "'Tis not to be expected "from the H. Spirit, that He ſhould help us "immediately to the matter and words of "Prayer. 'Tis true indeed, the *Apoſtle* ſaith, in a particular caſe, *Rom.* 8. 26. "We know "not what to pray for, as we ought, but the "Spirit it ſelf maketh interceſſion for us. But then we muſt remark, 1. What the *Apoſtle* there ſpeaks of; *viz.* "The begging from "God, the determination of his Providence in this

"this world, towards them, in thoſe circum-
"ſtances they were then in. And here we are often put to that plunge, that we know not what in particular to ask of God, what to ask as we ought, Whether deliverance from ſuch a ſickneſs and trouble, &c. or the enjoyment of ſuch and ſuch an outward mercy and proſperity; and therefore, in theſe caſes, we are inſtructed to ſubmit our wills to God, and never to ask any of theſe things, without an *item* of his pleaſure, and without an *if* in the mean while, without a *clauſe conditional*; "If it ſeem
"good unto God, if God ſo pleaſe, and judg
"beſt for us, *&c.* 2. We, of our ſelves, as of our ſelves, are not ſufficient for any thing that is good; "but all our ſufficiency is of God, as the ſame *Apoſtle* elſewhere ſpeaks; no wonder then, if of our ſelves, we know not "what
"to pray for as we ought; and yet, for all this, we may be better inſtructed, informed, and directed, taught from God, and then it will remain no longer true, that "we know not what
"to pray for as we ought. 3. In this very place, where the *Spirit* is ſaid to relieve and help againſt this infirmity of our ignorance, as to the particular we are to ask of God, by *making interceſſion for us*; 'tis not ſaid, with *words and expreſſions*, but στεναγμοῖς ἀλαλήτοις, "with
"un-uttered groanings, or ſighs that cannot
"be uttered. They are inward ſighs and pant-
"ings of the heart, vibrations of the pious ſoul
"God-wards; not external motions of the
"tongue and lips. *Groans unexpreſſed.* Theſe are they that have a degree of *Elocution* in them,

2 Cor. 3. 5.

them, beyond the *Rhetorick* of *words* and *phraſes*. 'Tis not neceſſary, that there be ſo much as an audible *groan*, much leſs, that *whining effeminacy*, by ſome indulged to; for, the *Spirit* is here ſaid *to make interceſſion*, στεναγμοῖς ἀλαλήτοις, *with groanings unuttered*. And certainly, the Spirit of true Devotion, is often moſt, when the *tenor* of the *voice* is *ſtill*, and void of *affectation*; as we obſerve, the Water to be deepeſt, where it runs with the leaſt of noiſe and murmur. This then I aſſert, in the *negative*, That we have no warrant, to expect from the *H. Spirit*, an immediate *inſpiration* of the *matter* and *words of Prayer*: and I will confirm it, by a three-fold Argument.

1. Were it otherwiſe, neither *John* the *Baptiſt* nor our *B. Sauiour* need have taught their Diſciples any *Forms of Prayer*, as they did. This pains were ſuperfluous, if it were the office and work of the *Spirit*, immediately to *inſpire* the *matter* and *words* of *prayer*. To what purpoſe were this waſte? And, I think, he may as reaſonably deny the *Sun* to ſhine at *noon-day*, who will affirm, the *Lord's Prayer* to be no *Set Form*; whereas the words are evidently moulded into a Prayer, and enjoyned by our Saviour, in their uſe, for ſuch; -- *When ye pray, ſay, Our Father* --- And this *injunction* given too, in anſwer to their requeſt, *Lord, teach us to pray, as* John *alſo taught his Diſciples.*

St. Luke 11. 1, 2.

Now, Were it the Office of the Spirit, to put words and matter immediately into mens thoughts and tongues, Chriſt ſhould have given, inſtead of this anſwer, ["When ye pray, ſay,

"ſay, Our Father.--] that which he elſewhere gave for their encouragement, when arraigned before Heathen-Governours, ["Take no "thought how, or what ye ſhall ſpeak, for it "ſhall be given you in that ſame hour; the "Spirit of my Father ſhall ſpeak in you.]

2. Were this conceit true, of the Spirit's *immediate dictating* of the matter and words of Prayer, then "every Prayer ſhould be of "as good and authentick authority, as the H. "Scripture it ſelf. For, whence is the Divine αὐτοπνευστία of Holy Scripture; and, why do we afford it ſo abſolute a *reverence*, but becauſe it is θεόπνευστος, *given by inſpiration from God*? The Prophets and Pen-men of it, ſpake and wrote, as they were *moved and acted by the H. Ghoſt.* Now, if the *Spirit* did immediately *help* every perſon that *prayeth*, to the matter and words of *Prayer*; we muſt needs affirm, "Every "Prayer to be in like manner, by inſpiration "from God, and every man that prayes, to "be moved and acted by the Spirit, and to "ſpeak as he is moved by the H. Ghoſt. Were this ſo, it might prove, I confeſs, of conſiderable advantage unto ſome, and help them to *new* Scriptures for their wayes and actions, directly contrary to the *old*, which we know to have been *truly inſpired of God.* But, far be it from us, to *canonize* all the *extravagancies* (to ſay nothing worſe) of ſome mens *prayers*, pretending moſt *highly* to the *Spirit*, as of *equal authority with the holy, pure, and infallible Word of God.*

3. Were it the Office of the *H. Spirit*, immediately to *suggest* unto every one that prayes, the matter and words of Prayer, it were then impossible for "any number to joyn together "in offering up the same prayers and petitions "unto God: For, let the *Speaker*, or *Minister*, pray never so much *Ex-tempore*, as 'tis call'd, and without *premeditation*, and by the *Spirit's inspiration*, as is pretended; yet his very Prayer will be the hearer's direction and help, both to the matter and words of Prayer, and as much a confinement for the time, as any other Form made, and prescribed to their hands. The most *Extempore-Prayer*, is (as I have before also intimated) "an absolute set Form to all "but the utterer of it; and therefore, 'tis the meerest *non-sense* in the world, to exclaim against Praying in Publick by a Form, when there can be no Publick Prayer managed without it. It is not then to be expected from the H. Spirit, that he should immediately furnish us with the matter and words of Prayer. That for *negative*: And from thence,

2. The *affirmative* follows If not *immediately*, then, of necessity, *mediatè*, by the use of proper and fitting means conducing thereunto: For there is no third way to be conceived of. The *Spirit's* help, as to the matter and words of Prayer, (*i. e.* the Gift of Prayer) must be either *immediate*, without the use of means; or *mediate*, by the use of means conducible thereunto. I will not deny, but the *Apostles* might "sometimes pray by the "extraordinary and immediate inspirations of

"the

"the Spirit, as they received immediately other *extraordinary gifts.* But, I have already discountenanced our expectation of any such *gift* immediately from the *Spirit.*

We may as justly pretend to an immediate *gift* of *Tongues*, whereas it is our *lot*, by the use of *sitting* and *ordinary means*, to attain to a part of that *perfection*, which God sometimes bestowed, without the use of these means, extraordinarily. The Children of *Israel* were fed with *Manna* from *Heaven*, in the *Wilderness*; but when they came to *Canaan*, they lived upon the sweat of their own brows, the fruits and encrease of their own labour.--

Now, these *proper means*, by the diligent use of which, the Spirit furnisheth us with the *matter* and *words* of *prayer*, are, *consideration* of our *wants*, *premeditation* of the things we are to ask of God, the *improvement* of our *natural faculties* of *reason* and *utterance*, *good instruction*, &c. And, among the rest, "those "useful Forms which are recommended to us "from pious and good men, or prescribed by "Authority, the Common-Prayers of the "Church. Thus, if we are qualified for *Prayer* by the help of our *natural parts*, our *knowledge* and *memory* of *divine truths*, our *invention* and *elocution*; the *Spirit* may be said by these, to help us to the *materials* and *words of Prayer*, viz. *remotely*, inasmuch as "every good "gift is from him, and through his blessing.-- And thus, sometimes, whilst we are giving our selves to *meditation*, in order unto *Prayer*, the Spirit may set our "sins before our eyes, and

"bring to our remembrance fitting truths to be thought upon.--- And thus also by the help of "Forms composed to our hands. The *Spirit*, no question, help'd the *Baptist*'s *Disciples* to the *matter and words of Prayer*, by that *Form* which *John the Baptist* taught them; and the *Spirit* help'd *Christ's Disciples*, to the *matter* and *words* of *Prayer*, by that *absolute*, and *perfect Form of Prayer*, which our B. Saviour taught them, and we also have received. And thus the *Spirit*, in like manner, may be said to help us, to the *matter* and *words* of *Prayer*, by those excellent *Forms* of *Common-Prayer*, publickly enjoyned by the *Church* wherein we live. For, What an excessive vanity and dotage is it, for particular persons to conceit themselves so highly in favour with the *Sacred Spirit*, as to be assisted, in order to the *matter* and *words* of *prayer* themselves; and yet deny this *priviledge* to a company of men, as *pious* and *learned* as themselves, (to speak the least); and more *modest* and *humble* than they, (and so the more likely to be taught by Him) gather'd together in the *name* of Christ?

But, hitherto, of the *Gift of Prayer*, which concerns the *matter* and *words* of it.

Secondly, It is *Grace* which is *most considerable* in *Prayer*; for there may be "this mat-"ter and words of Prayer, and yet no praying "all the while. 'Tis the Heart and Soul of man that prayes in God's account, and Prayer by him is weighed by the exercise of proper graces, and not of natural gifts or improve-

ments,

ments, Fancy or Elocution. ---*Non vox, ſed votum.---Prayer is the pouring forth of the heart before God.* If the Soul of the Supplicant be not chiefly engaged in it, the ‘ Soul and Life “of Prayer is wanting. It was one of the Sentences written in the *Jewiſh Synagogues*; “Prayer without Attention, is like a Body “without a Soul. That which is moſt conſiderable in Prayer, is, (as I ſaid) the *exerciſe* of *inward graces*, proper thereunto. “Let us “have grace, ſaith the Apoſtle, whereby we “may ſerve God acceptably, with reverence, “and with godly fear. This therefore, is the *principal work* of the *H. Spirit*, in reference unto *Prayer*, to “awaken and enliven, excite, “aſſiſt and ſtrengthen thoſe graces, that are “therein to be employed. Theſe two Titles are connexed, *Spiritus gratiæ & precum*, The *Spirit of Grace and Supplications*; he is the *Spirit of gracious ſupplications*, the *Spirit* of *ſupplications chiefly*, as the *Spirit* of that *grace* which *animates* them. When St. *Paul* therefore had exhorted the *Epheſians* to be *filled with the Spirit*, and in the power thereof, “to “ſpeak to themſelves in Pſalms, and Hymns, “and Spiritual ſongs; he adds, in the *cloſe*, that which is indeed the *principal*, and moſt to be heeded by them, “Singing, and making melody, in your heart, to the Lord; or, as his phraſe is to the *Coloſſians*, “Singing with “grace in your hearts to the Lord. The *gracious melodie* of the heart, is the great demonſtration of the H. Spirit's *aſſiſtance* of, and *agencie* within us. To this purpoſe, He is ſaid to

Pſalm. 62. 8. Hebr. 12. 28 Zech. 12. 10. Epheſ. 5. 18, 19. Coloſſ. 3 16.

Rom. 8. 26, 27. "help against our infirmities, and make inter-
"cession for us, with groanings unuttered,
"with sighs unexpressed, as was before shew-
ed; and it follows, "He that searcheth the
"heart, knoweth what is the mind of the Spi-
"rit. The *Spirit's agencie* is chiefly in the *heart*, and therefore *exposed* chiefly to the *Searcher of hearts*. The *Spirit of Prayer* then is, where-ever there is an "Heart exercising
"the graces which are proper unto Prayer; where-ever there are "those gracious dis-
"positions and affections actuated: be the *Form* of *words* premeditate by our selves, or prescribed by others, it matters not; save that where the *Form* is prescribed, there is one grace more to be exerted, *viz. the grace of obedience.*

The great benefit we have from the *Spirit*, as to *Prayer*, lyeth *inwards*, in such works as these are;

1. *The fixing of our intentions to the work we are about*, driving away of *wandring*, *roving*, and *impertinent thoughts*, that we may wait upon God without *distraction*, ἀπερισπάστως *without avocations*, that we may mind what we are about, that we may serve God with a *fixed heart*, as the *Psalmist* speaks of himself, Psal 57. 7. *Psalm* 57. 7. and therefore he prayes elsewhere in this *Form of words*; *Unite my heart to fear* and 86. 11. *thy Name*, Psalm 86 11. *q. d.* "Gather toge-
"ther the scattered and dispersed parcels of it,
"unite and fix my divided thoughts, that I may attend to thee only, in thy *worship*, and *serve* thee with an *entire* and *single heart*, and

thoughts

thoughts combined together. This is a "work "too great for our strength, without the gra- "cious assistance of the H. Spirit of Prayer, to govern and keep close our spirits to what we are about, that so we may be "fervent in "Spirit, while we are serving the Lord. The due fixation and composure of our thoughts, to what we are about, is the *benefit* of the *Spirit of Prayer*, who thus assists us, in the stirring up of our selves to the *duty*, and recollecting of our *wandring thoughts* in it. And this, believe it, is the *prime part* of the *grace of prayer*. "There is none, saith the *Prophet*, that Isa. 64. 7. "calleth upon thy name, that stirreth up him- "self to take hold of thee. Upon which place, *Forerius* well notes, That it avails little, to pray *coldly*, and to say with the *mouth* only, *Lord, Lord*. *True Prayer* is, with the *stirring up of a man's self*, as to some *serious* and *weighty matter*, shaking off *sloth*, and calling the mind from all other things, and coming to pray unto God, with great endeavour of mind. He that doth this, *holds God*, or *takes him*, as it were *by the hand, and suffers him not to go without a blessing*: as *Jacob* did, for which he was called *Israel*, a *prevailer* with God. And so did *Moses hold God*; for those words, *Let me alone*,-- do intimate as much.

Qui consurgat ipsum excitet, exsuscitet magno animi conatu. Parvi enim refert frigidè precari, & dicere ore tenus, Domine, Domine. Vera Oratio est, cum sui-ipsius exsuscitatione tanquam ad rem seriam & magni ponderis, excutere desidiam, avocare ab aliis omnibus animum, & magnâ animi contentione, ad deprecandum Deum accedere. Hoc qui facit, tenet Deum, seu apprehendit quasi manu, & ne elabatur tenet, ut sententiam revocet, neque priùs abeat quàm nobis benedicat, ut fecit Jacob, ob quod Israel vocatus est, quasi in Deum prævaluisset. Sic tenebat Moses Deum: illæ enim voces, Dimitte me, ut irascetur furor meus, &c. quid aliud sonant, nisi quod à Mose fortiter tenerentur? Forer. in Loc.

2. The assistance of the *Spirit* of *Prayer*, lies in this; as to our *understandings*, "the illumi-"nation of our minds, in the distinct appre-"hension of the matter and words of Prayer, the causing of an inward sense and feeling of what we think or say in Prayer, awakening in us *feeling apprehensions* of the *Divine Attributes* which we ascribe unto God, of the *worth*, *excellency*, and *necessity* of the things we ask of God; of the *indignity*, *unworthiness*, *baseness*, and *aggravation* of the *sins* we confess to God; of the *certaintie* and *assurance* of the *promises* upon which we hope for *audience* from God, &c. And, in this *sense* we pray in the *Spirit*, when we pray with *Understanding* also, if I may borrow the *Apostle*'s phrase, which properly belongs to another matter, as I before noted; *viz.* "the praying so, as to be "understood by others.

1 Cor. 14. 15.

3. The assistance of the *Spirit* of *Prayer*, concerneth the *affectionate part* of the *Soul*, and the employment of that in *Prayer*; "the cau-"sing of our hearts to burn with inward fer-"vour of desire, and actuating those other af-"fections and dispositions, which are agreeable "to the several parts of Prayer. Such as, an "humble, and reverential awe in our acknow-"ledgments of the Divine Majesty, peni-"tent sorrow in our confessions, earnest long-"ings for the things we ask of God, love and "gratitude in our thanksgivings unto God, "forgiveness of others, and tender compas-"sion towards them we pray for; faith, hope, "and filial confidence, in our approaches un-

"to

"to God, which the *Apoſtle* calls, *coming boldly to the throne of grace*; not with a *rude* and *unmannerly impudence*, which is intolerable in a *creature* approaching the *Heavenly Majeſty*, who muſt be ſerved with *reverence* and *godly fear*, but yet with a *modeſt* and *ingenuous confidence*, becoming *Children* drawing near to a *Loving, and Merciful Father*; ſuch a temper, as is ſtiled in Scripture, the *Spirit of Adoption, crying, Abba, Father*; *the love of God, being ſhed abroad in our hearts, by the Holy Ghoſt which is given us.* 'Tis the *diſplay* of ſuch *gracious diſpoſitions* as theſe now mentioned, *viz. humility* and *reverence, godly ſorrow* and *repentance*, *deſire* and *love*, and *gratitude*, and *charity*, and *compaſſion*, and *faith*, and *hope*, and *filial confidence*: whereto may be added, *hearty dependence upon God, and contented ſubmiſſion and reſignation to his bleſſed will.* 'Tis, I ſay, the diſplay and exerciſe of theſe, and the like *graces*, that makes our Prayers to aſcend up, as ſweet *incenſe* and *perfume*. acceptable unto God. And the *ſpecial work* of the *Spirit* of Prayer lyes, in the *quickning* and *enlivening* of theſe *gracious diſpoſitions* within us. This *wind* blows upon the *Garden* of *Grace*, that the *Spices may flow out* (as the expreſſion is in the *Canticles*) *that our beloved may be invited to come into his Garden, and eat his pleaſant fruits.*

Heb. 4. 16.

Rom. 8. 15, 16. Gal. 4. 6. Rom. 5. 5.

Cant. 4. 16.

There is, we ſee, more required unto *Prayer*, than the generality of people dream of, who reckon only of ſaying over a *few words*, repeat-

repeating a parcel of *good ſentences*, &c. The common objection againſt the appointed *Prayers* read in the *Church*, ſeems to reliſh, and ſavour of this *Spirit*, That 'tis an eaſie Office, a very *child* may thus pray in the *Congregation*; we make an *Idle Miniſtry*, excuſe and hinder the *exerciſe of gifts*, &c. Whereas the great work of Prayer lieth, in the exerciſe of *proper* and *ſuitable graces*, as hath been declared; and here is enough to keep us all buſie at home, within our ſelves, both Miniſter and People, that we may ſtir up our hearts to lay hold on God, and prepare thoſe good diſpoſitions of Soul, which are agreeable to thoſe expreſſions which we are going to utter unto God; that our heart may be as a *well-tuned Inſtrument*, anſwering to the words of our mouths. 'Tis eaſie to *ſay* a *Prayer*, but not ſo eaſie to *pray* a *Prayer*; which we call the people to, as often as they hear, *Let us pray.*

Some are pleaſed to Object; In ſuch places, and at ſuch times, where, and when, there is no *Sermon*, What ſhould they come to *Church* for? there is nothing but a few Prayers to be read, &c. They forget, by the way, that the Word of God, the Holy Scriptures are appointed to be read alſo, which, one would think as good as any Sermon of man's framing.

But, bating that *over-ſight*, they miſtake farther; They are not invited thither to "hear Prayers read barely, but to pray with "the Miniſter in the Houſe of Prayer, the

"Pray-

«Prayers that are read by him, and to ex-«ercise and actuate graces ſuitable to thoſe «Prayers. Were this, as it ſhould be, thought on, people would, I am perſwaded, quarrel more at their own naughty hearts, for not being fitted unto good and wholſom *Forms* of *Prayer*, than declaim againſt the *Forms* themſelves; they would think meaner of the *Gift of Prayer*, and labour more after the *Grace of Prayer*. They would find work enough left them, in the exercise of Prayer-graces, and not mutter, that they are abridged the liberty of their private fancy and invention in *Publick Prayers*, to make room for a *joynt*, *united*, *and undiſtracted-devotion*.

---But thus much now, for the ſecond *Goſpel-Inſtitution*, ſpoken of by the Catechiſt, *Prayer with Thanksgiving*.

CHAP. XV.

Singing of Pſalms, the Catechiſt's third Goſpel-Inſtitution, ſlily paſſed over. Six points propounded about it, to be reſolved from Scripture. Of Preaching the Word, the fourth Goſpel-Inſtitution. Needful diſtinctions about it. Difference between Preaching and Teaching, Evangeliſts and Doctors, Word and Doctrine; between Preaching by Inſpiration, and by Pains and Induſtry.

Preach-

Preaching, more wayes than that of Sermons, by the Vulgar fixed on; viz. *By Reading, by Writing, by* Proxie. *The fifth Gospel-Institution, Administration of the Sacraments, Baptism and the Lord's Supper. Sacraments no Scripture-word. The proper subjects of Baptism, proper Church-members. The Anabaptist mis-lead, by the Catechist's principles. Baptism ill confined to the infant-seed of Believers only. The carriage of the Synod of* Dort, *as to that point. Sitting, not a gesture prescribed for the Lord's Supper. 'Tis not certain to conscience, that Christ and his Disciples used the same gesture at the Supper, as at the Pass-over. The gesture of the Pass-over, different from our sitting. No evidence of the will of Christ, that we conform to the gesture then used, rather than to other circumstances. The last Gospel-Institution, Church-discipline. The power given to the community of the people, Women excepted, in the administration thereof, by the Catechist. His Scripture-instances considered. A three-fold Directory given by him, for the exercise of discipline. The politick contrivance of the separate Churches, for perpetuating themselves. The Catechist's two concluding Questions.*

Cat p. 83. THe Third, in order, as they were before recited, should have been *Singing of Psalms*; but of that the Catechist hath said nothing at all particularly: It may be, because he

he was conscious to himself. that the *manner and circumstances of this Gospel-Institution are not determined any where by Christ.* This had been certainly, ---*Nodus tali vindice dignus*, a work worthy of his pains, to have shewed the *express mind of Christ* about; and would have gone far, in wiping off that aspersion from himself, which he so freely layes upon others; *viz.* "A negligence of enquiring in- Cat. p. 47.
"to the will of Christ, what he hath prescri-
"bed; or some guilt worse than this, the en-
"vy of communicating to the world, the result
"of his more diligent enquiries. He should here resolve us, where Christ hath determined, 1. What *Psalms* are to be sung. And, 2. Whether in *Prose* or in *Meeter*. And, 3. Whether with *Rythm*, or without it. And, 4. What *Tunes* and *Notes* are to be observed. And, 5. Whether *Instrumental Musick* may be added or no to *Vocal*. And, 6. Whether *all* are bound to sing *together*, or there be liberty indulged of singing *alternatim*, and by way of *response*. These, being points left altogether undetermined by Christ, must either be determined by the Church, or there can be no orderly *observance* of this *Gospel-Institution*; for every one, otherwise, may have a *particular Psalm*, and, possibly, a *diverse tune*; and so many *men* as there be, so many *minds*, agreeing in nothing, but an *universal confusion*, somewhat like that described, 1 *Cor.* 14. 26.

Now, therefore, let the Catechist and his brethren, well consider of this matter; and so I am content to pass on with him to the

Fourth

Fourth particular, The preaching of the Word. In his re-view of which, this is the onely Question.

Cat. p. 176. 177. [“*Q.* 37. Is the constant work of *Preaching the Gospel*, by the *Elders* of the Church, “necessary?

And to that he answers thus:

“*Answ.* It is so; both on the part of the “*Elders* or *Ministers* themselves, of whom “that *duty* is strictly required, and who prin- “cipally therein *labour* and *watch* for the good “of the *Flock*; and on the part of the *Church*, “for the furtherance of their *faith and obedi- “ence*, by Instruction, Reproof, Exhortation, “and Consolation, *Matth.* 24. 45, 46, 47, 48, “49, 50, 51. *Rom.* 12. 7, 8. 1 *Cor.* 9. 17, 18. “*Ephes.* 4. 12, 13. 1 *Tim.* 4. 15, 16. and chap. “5. 17. 2 *Tim.* 2. 24, 25. and chap. 3. 14, 15, “16, 17. and chap. 4. 2.]

That the *Preaching of the Gospel* is necessary, both upon the account of the *Minister's duty*, and in order to the *Churches* benefit, for the furtherance of their *faith* and *obedience*, will readily be granted: But then it will be seasonable for us here to remember,

1. That there is some *difference* between the words *Preaching*, and *Teaching*, strictly understood according to the *propriety* of their *Original*; κηρύσσειν, and διδάσκειν. The former, κηρύσσειν, to *preach*, St. *Mark* 16. 15. is, εὐαγγελίζεσθαι, *to evangelize*, *Act.* 5. 42. and μαθητεύειν, to *make Disciples*, St. *Matt.* 28. 19. which peculiarly belongs to the first *promulgation* of the

St. Mark 16. 15. Act 5. 42. St Matt. 28. 19.

Go-

Gospel. The latter, διδάσκειν, *to teach*, *Act.* 15. 35. Act. 15. 35.
refers to the *instruction* and *confirmation* of *Disciples* and *Believers.* Our Saviour puts both together, St. *Matt.* 28. 19. μαθητεύσατε S. Matth. διδάσκοντες, *make Disciples, teaching them.* Where, 28. 19.
therefore, the *Apostles* are said to do both, to Act. 5. 42.
preach, and teach Jesus Christ, *Act.* 5. 42. the 15 35.
meaning is, that they *taught* those, who were *already converted*, and *preached* the *faith* of *Christ* also to those who were yet *strangers* to it. Thus *Paul* and *Barnabas* continued in *Antioch*, *teaching* and *preaching* the *word* of *God*, *Act.* 15. 35. St. *Paul* strived εὐαγγελίζεσθαι, to *preach the Gospel, where Christ had not been named*, and he did, διδάσκειν, *teach in every* Rom. 15.
Church, *Rom.* 15. 20, 21. 1 *Cor.* 4. 17. And, 20. 21. 1 Co. 4. 17.
upon this is grounded the *Apostle's difference* between *Evangelists* (or *Preachers*) and *Pastors* and *Teachers*, *Ephes.* 4. 11. *Evangelists* Eph. 4. 11.
were those, that were sent forth to *plant the Gospel*; *Doctors* or *Pastors* those that *built* upon this *foundation*, whose work it was to *strengthen* and *confirm believers*, and retain *the gathered sheep* within the *fold* of the *Church*. This 1 Tim. 5. 17
difference likewise, may be observed, between λόγος and διδασκαλία, the *Word* and *Doctrine*, 1 *Tim.* 5. 17. The former, having respect to *unbelievers*, out of the Church; the latter, to *believers*, abiding in the Church. Which difference premised, there cannot be now the same degree of necessity for the *preaching* of the *Word*, as there was before the *Apostles* had *published* it to the world, and afterwards consigned it to *writing*. And, upon *strict observation*

tion, it will appear, that *Preaching*, in the *Gospel-notion*, and under the most express *command* of Christ, is the first *promulgation* of the Gospel to *unbelievers*; and to this, the Texts, which leave the *Apostles* under the *pain* of *God's heavy displeasure* upon *neglect*, do plainly refer, *Act.* 4. 19, 20. 1 *Cor.* 9. 16.

2. Taking the word *Preaching*, as it is now used, for any *declaration* of the *word* and *will* of God; there is difference to be made between *preaching* by *inspiration*, so as Christ and his Apostles, and those that were endued with *extraordinary gifts* of *propheſying*, in the Apostles times *preached*, "who spake with "tongues, as the Spirit gave them utterance; and *preaching* by *pains* and *industry*, as *Timothy* was exhorted, "to give attendance to reading "and study, and to shew himself a workman "that needed not to be ashamed, &c. That *frequency* therefore of *preaching*, cannot be rightfully expected from us, which was used sometime by the Prophets and Apostles, because they preached by *inspiration*, we by *pains* and *industry*; and moreover, since our *preaching* is not by *immediate inspiration*, 'tis *fallible*, and subject to *error*, as we our selves are; and therefore *ordinable* by our *Superiours*, and reducible to such *Rules*, *Orders*, and *Directions* as are found most to conduce to the promotion of *Peace* and *Piety*.

3. There are *divers wayes of preaching*, besides that of *Sermons*, which yet are not *vulgarly* taken notice of. There is (1.) *Preaching* by *reading* of the *Word* of *God*. This is "preach-

"preaching over again, and proclaiming the "Sermons of *Moſes* and the Prophets, Chriſt "and the Apoſtles, to the world. It cannot be denied, but a man doth truly *preach*, though he read his own *Notes*; much leſs then, is it to be denied, that he preacheth, who, "being "authorized thereto, reads thoſe inſpired Ser- "mons to the people. Thus ſaith St. *James*, the Biſhop of *Jeruſalem*, *Act.* 15. 21. "*Mo-* Act. 15. 21. "*ſes*, of old time, hath in every City them that "preach him, being read in the Synagogues "every Sabbath day. The Church of God doth *preach*, as a *faithful witneſs*, making a mere relation of what God hath himſelf revealed, by *reading*, as well as in the notion of a *careful expounder*, *teacher*, and *perſwader* thereof. (2.) There is *preaching* alſo, by *writing*; from whence the *writers* of the *Holy Goſpel*, are call'd *Evangeliſts*; *i. e. Preachers* of it. And thus did they *preach* the Goſpel to unbelievers; and the *Apoſtles* alſo by *writing* of their *Epiſtles*, did *teach* the Chriſtian Church: and thus *Solomon's writings* call him a *Preacher*. (3.) There is *preaching* by a *Proxie*, as well as one's *own perſon*. Chriſt preached himſelf, in his *own perſon*, while he was on earth, but, after his *aſcenſion*, he preached by *Proxie*; ſo Chriſt "came, and "preached peace to the *Epheſians*. *Epheſ.* 2. 17. ---Many therefore may *preach* in the *true* notion of the *word*, who, yet, do not *preach* in the *vulgar* notion of it, which confines it to *Sermonizing* only. See the Preachers Guard and Guide, p. 2.

But this, briefly, of the *fourth Gospel-Institution*, reckon'd up by the Catechist, *Preaching of the Word.*

Cat. p. 83. The *fifth* follows, *viz.* [" The Administration of the Sacraments of Baptism, and " the Supper of the Lord.] And this is dispatch'd by the Catechist, in three short *Questions* and *Answers.*

Cat. p. 177, 178. [" *Q.* 38. Who are the *proper Subjects* of " *Baptism?*

" *Answ. Professing Believers*, if not baptized in " their infancy, and their *infant seed*, (*Matt.* " 28, 19. *Act.* 2. 38, 39. and 16. 33. 1 *Cor.* 1. 16. " and 7. 14. *Coloss.* 2. 12, 13. with *Genes.* 17. " 10, 11, 12.]

[" *Q.* 39. Where, and to whom is the Or- " dinance of the *Lord's Supper* to be admi- " nistred?

" *Answ.* In the Church, or Assembly of the " Congregation, to all the Members of it, *right-* " *ly prepared*, and *duly assembled*; or to such of " them as are so *assembled*, 1 *Cor.* 11. 20, 21, 22, " 28, 29, 33, *Act.* 2. 46.]

[" *Q.* 40. How often is that Ordinance to " be administred?

" *Answ.* Every first day of the week, or at least, " as often as opportunity and conveniency may " be obtained, 1 *Cor.* 11. 26. *Act.* 20. 7.]

The Catechist should do well, for the credit of his *own principles*, to shew us the word *Sacraments* in the H. Scripture, or, where *Baptism* and the *Supper* of the *Lord*, are *there* called *Sacraments*; not that I disallow the

name;

name, but cannot reconcile his using it, with his *doctrine*, of adhering in all things to the *pattern* in the *Mount*.

Touching *Baptism*, it had been pertinent for him to have declared the *matter*, and the *form* of it, and the *manner* of *administration*, whether by *immersion* or *sprinkling*; out of the sacred *Bible*.

That he makes *professed believers*, the *proper subjects* of *Baptism*, is certainly consonant to the *word* of *God*; but how he can avoid making the said *Professors Church-members*, since *Baptism* is the door of *admission* into the *Church*, I apprehend not; and so, I leave him to be reconciled to himself, in what he hath before taught, Cat. p. 105, 106. Whereof see what hath been remarqued, chap. 2.

Next, that he disallows *re-baptization*, and approves of *pædo-baptism*, I mislike not; but he may do well to consider, that the *Anabaptists* generally argue from his *beloved principles*, and nothing is more ordinary in their mouths than this, "Where have you an ex-"press warrant, or Command, in the word of "God, for baptizing infants? And, possibly, upon tryal, he will find it difficult so to decide the *points* against them, by *naked Scripture*, as to pronounce them *hereticks*, for not being of his belief.

Lastly, That *Baptism* should be confined to the *infant-seed* only of *professed believers*, I find no Scripture-proof, but rather, the contrary appears from the parallel between *Circum-*

cumcision and *Baptism*, whereto he sends us, when he quotes *Coloss.* 2. 12, 13. with *Gen.* 17. 10, 11, 12. For there, expresly, not only he that is *born in the house*, but he that was *bought of any stranger with money, and not of Abraham's seed*, is yet commanded to be *circumcised*.

See this story at large in Mr. Hale. Letters to Sir D. Carter, E. Amhoff, &c.

Some such Argument as this, the *English Colledge* urged in the *Synod* of *Dort*, when they answered, in the *affirmative*, "That the "Children of *Ethnick parents*, adopted into "the families of *Christians*, were to be *baptized*, if so be they, who did offer them to be baptized, did undertake, that they should be brought up in the *Christian Faith*. But that *Synod* however, thought good to resolve it in the *Negative*; and when 'twas moved, that some of the especial reasons brought by the *Synod*, might be added to the *Decree*; 'twas *nobly* answer'd, That "Reasons were obnoxi-"ous to cavil and exceptions; and it was not "for the authority of the Synod to reason, "but to decree.

Thus, briefly, of *Baptism*.

As to the *Lord's Supper*, he speaks nothing of the nature of it, but only *where*, to *whom*, and *how often* it is to be administred; and the answers are passable; unless, by asserting, that this *ordinance* is to be administred in the *Church* or *Assembly* of the *Congregation*, his design be to exclude * *private communions* with the *sick*, and persons detained from the

* [illegible] where [illegible] are [illegible] appointed in the Assemblies of the Church. 1 Cor. 10. 16, [illegible] 11 20, 24, 25, 33. [illegible] Cat. p. 47.

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publick, as *unlawful*; and, if so, his proof is short and insufficient, from the warrantableness or examples of *Communion* in the *Congregation*, to argue the warrantableness of any in *private*, whereas both surely consist together.

And now I would dismiss this matter, but that I call to mind, the Catechist hath elsewhere reflected upon the determinate *gesture* to be used at the *Lord's Supper*; and it is but fitting, that I reduce the consideration of it to this place.

Having spoken of the *way* and *manner* of the *ordinances* of Christ, *appointed* and *commanded* by him, and therefore duly to be *attended* to, and *observed* as part of the *worship of God*; "Of this nature, saith he, among other things, "are *Gestures*, in some sacred actions. *Matt.* 26. "20, 26. *John* 13. 23. All which, the Church is "diligently to attend unto, as *things* that be- "long to the *pattern* of the *house of God*, &c. Cat. p 46. 47.

His meaning is, questionless, to hint and intimate, that *sitting* at the *Lord's Supper*, is a *Gesture determined* by Christ, and therefore to be observed by the Church, without any liberty of altering from it, or substituting any other in the room of it.

Here, therefore, let it be considered,

That it is impossible to demonstrate so, as the *conscience* may infallibly *build* thereon, That either Christ or his Apostles, *sate* in the *Eucharistical Supper*. That they *sate* at the *Pass-over*, (or used a *gesture*, which we so English) is *express'd*, but "no word of the figure used

"by them, at the inſtitution and participation "of the Communion; And at the beſt, 'tis but a probability, that they did not *change* and *alter* their *geſture*, from what it was before, there being a great diſtance of *time* between the *Paſs-over* and that *ſacred Supper*, our B. Saviour *preaching* an *heavenly Sermon* to his *Diſciples* before that took place, S. *John* 13.

2. Granting that the *ſame geſture* was uſed in the *Lord's Supper*, as at the *Paſs-over*, their *ſitting* then in the *poſition* of the *parts* of the *body*, was as far from our *ſitting*, as from our *kneeling*; being a manner of *lying along*, uſed in thoſe *Eaſtern Countries* to this day. The *Greek* works are, ἀνακεῖσθαι, ἀναπίπτειν, S. *Matt.* 26. 20. S. *Mark* 14. 18. S. *Luke* 22. 14. S. *John* 13. 12. *One of the Diſciples* was ἀνακείμενος, (S. *John* 13. 23. ἀνέπεσεν, S. *John* 21. 20.) we cannot tranſlate it, *ſitting in Jeſus boſom*, we read it therefore, *Leaning on Jeſus boſom*; and (S. *John* 13. 25.) *lying on Jeſus breaſt*. And ſo, elſewhere, *Jeſus enter'd in where the damſel was lying*; the word is the ſame, ἀνακείμενον, S. *Mark* 5. 40. Of this *geſture* we read in the Prophet *Amos*, chap. 2. 8. "They lay themſelves down "upon clothes laid to pledge, by every Altar, "and they drink the wine of the condemned "in the houſe of their God. *i.e.* They ate and drank at, and before their *Altars*, as they lay down upon the *beds* pawned unto them. Chap. 6. 4. "They lie upon beds of ivory, "and ſtretch themſelves upon their couches, "and eat the Lambs out of the flock, &c. And

S. Matt. 8. 11. ἀνακλιθήσονται, with S. Mark 6. 39, 40.

Amos 2. 8.

Amos 6. 4, &c.

verſe

verse 7. "The banquet of them that ſtretch "themſelves, ſhall be removed. They were "wont, in thoſe times, to ſay, They *lay at meat*, as we, They *ſate at meat*; and they uſed to *pluck off their ſhoes* before they lay down, (as it ſeems Chriſt in the *Paſs-over*, and his Apoſtles did, St *John* 13. 5.) and this was done, ſaith *Calvin*, to *keep their beds fair, which they laid their feet on, according to the faſhion of that Countrey.*

The *Geſture* is thus deſcribed to us: *The fore-moſt laid his feet along behind the back of the ſecond, and the ſecond leaned in his boſom; and ſo, in that faſhion, round about the Table, ſubordinately.* *Mary* is ſaid therefore, to *ſtand at Chriſt's feet, behind him, as he ſate*, or lay *upon a bed, at meat.* St. John, *to have lean'd* or *lien in Jeſus boſom.* And ſo *Lazarus*, in like ſort, in *Abraham's boſom*; *i. e. ſate next to* Abraham, *as at a feſtival entertainment.* Now then, if the *geſture* then uſed, muſt be our *pattern*, ſure it muſt not be *ſitting*, as we do, but a *lying down*, ſuch as their *Eaſtern diſcubitus* was. Our way of *ſitting*, manifeſtly is not according unto *Chriſt's example.* But,

St. Luke 7. 38. St. John 13. St. Luke 16.

3. Grant we this alſo: It was not the *will* of Chriſt, that we ſhould make his *example* in this *geſture*, an everlaſting *Rule* unto us, ſo as we ſhould ever be bound to follow it. Chriſt's *binding-pleaſure* cannot poſſibly be fetch'd from the hiſtorical relation of his uſing a *variable geſture* but one time; nay, when the ſame *geſture* is uſed many times, it *binds* not us.

Christ *sate daily teaching*, St Matt. 26. 55. yet the *Preacher* is not bound to that now. Much less then, in this case, when it is storied, He *sate at supper*, but once. If Christ had continued upon earth, to receive this *Sacrament* among his Disciples, by it self, without the conjunction of any other meal, it is hard to say, what *gesture* then he might have used. Who doth not see, if Christ continued the same gesture at the *Supper*, that yet it was *occasional* from the *after-over*?

Lastly, Why should this *circumstance* alone, by it self, be more binding than any other, in that *example* of our B. Saviour's, that are freely omitted? *e. gr.*

1. For *persons*, the number but twelve; for *sex*, only *men*; for *qualification*, only *Ministers* of the *New Testament*. 2. For *actions*; putting off their *shoes*; in what *manner* the *Disciples* divided the *bread*; what *quantity* of *bread* and *wine* they received; how long they did, in this eating, tarry together. 3. For *things*: What *kind* of *bread*, both for *matter* and *form*; what *kind* of *wine*; what *manner* of *cup*; what manner of *Table*, what *covering* for the *Table*. And, 4. For other *circumstances*: The *time* of *eating*, after *another Supper* which had been a *full meal*; The *place*, a *private chamber*, in a *private house*; And for *gesture* too, sitting with their *heads covered*, as *Drusius* affirms the *Jews* did, in *Divine worship*; all that *communicated* together at one *Table*, the *nearest friends* next one another; the same *gesture*

ſtures uſed in *bleſſing*, and *giving thanks*, as in *receiving*; he that *adminiſtred*, or *deliver'd* the *Elements*, *ſate* alſo, in the *act* of *adminiſtring* or *delivering*, as well as the *Diſciples* in the act of *receiving*.

Now, if in all theſe *conſiderations* we are at *liberty*, and not *bound* to the *example* of Chriſt and his Apoſtles; Wherefore is there ſtrife about this *ſingle geſture* of *ſitting*?

The Reader may find this Argument more fully handled by Mr. *Paybody*, in his *elaborate* Tractate, entituled, *A juſt Apology for the Geſture of kneeling, in the reciving of the Lord's Supper*. And thus much of the *fifth Goſpel-Inſtitution*.

The *ſixth*, and laſt, is the *Diſcipline* of the Church.

[" *Q.* 41. What is the *Diſcipline* of the Church? Cat. p. 178.

" *Anſw.* It conſiſts in the *due exerciſe* of " that Authority and Power, which the Lord " Chriſt, in, and by his Word, hath granted un- " to the Church, for its continuance, increaſe, " and preſervation, in purity, order, and holi- " neſs, according to his appointment, *Matt.* 16. 19. *Rom.* 12. 8. 2 *Cor.* 10. 4, 5, 6. *Rev.* 2. 2, 20.] Cat

[" *Q.* 42. Unto whom is the *Power* and *Ad-* P. 1 " *miniſtration* of this *Diſcipline* committed, by " Jeſus Chriſt?

" *Anſw.* As to the Authority to be exerted " in it, In the things wherein the whole Church " is concerned, unto the *Elders*; as unto *tryal*, " *judgment*, and *conſent*, in, and unto its exer- " ciſe unto the *whole brotherhood*; as unto *love*,

" *care*,

"*care*, and *watchfulneſs*, in private, and particu-
"lar caſes, to every *member* of the Church,
"*Matt.* 24. 45. *Eph.* 4. 13, 14. *Act.* 20. 28.
"1 *Tim.* 3. 5. and 5. 17. *Hebr.* 13. 17. 1 *Pet.* 2. 3.
"1 *Theſſ.* 5. 12. *Gal.* 6. 1, 2. 1 *Cor.* 4, 14. and 5. 2,
"4, 5. 2 *Cor.* 2. 6, 7, 8. 2 *Tim.* 4. 2.]

P. 186, 187, 188. ["The *body* of the *Church*, or the *multitude*
"of the *Brethren*. (women being excepted by
"eſpecial prohibition, 1 *Cor.* 14. 34, 35. 1 *Tim.*
"2. 11, 12,) is by the *law* and *conſtitution* of
"Chriſt, in the Goſpel, intereſted in the admi-
"niſtration of this *power* of *diſcipline* in the
"Church; ſo far as, (1.) to *conſider*, *try*, and
"make a *judgment*, in and about all *perſons*,
"*things*, and *cauſes*, whereunto it is to be ex-
"ercised. Thus the *Brethren* at *Jeruſalem* joyn-
"ed in the conſideration of the obſervation of
"*Moſaical ceremonies*, with the *Apoſtles* and *El-*
"*ders*, *Act.* 15. 23. and the multitude of them to
"whom Letters were ſent about it, likewiſe
"did the ſame, verſe 30. 31, 32. and *this they*
"*thought it their duty and concernment to do*,
"chap. 21. 22. And they are blamed, who ap-
"plyed not themſelves to this duty, 1 *Cor.* 5. 4,
"5, 6. Thence are the *Epiſtles* of *Paul* to the
"Churches, to inſtruct them in their *duties* and
"*priviledges* in Chriſt. --Neither can what they
"do in compliance with their Guides and Ru-
"lers, be any part of their *obedience* to the
"Lord Chriſt, unleſs they make *previouſly*
"thereunto, a *rational* conſideration and judg-
"ment, by the rule of what is to be done.
"Neither is the Church of Chriſt to be *ruled*
"without its knowledge, or againſt its will;

"nor

"nor in any thing is *blind obedience* accepta-
"ble unto God. (2.) The *Brethren* of the
"Church are intruſted with the *priviledge* of
"giving and teſtifying their conſent unto all
"acts of Church power; which, although it
"belong not *formally* to the Authority of them,
"it is neceſſary to their *validity* and *efficacy*, and
"that ſo far forth, as they are ſaid to *do*, and *act*,
"what is done and effected thereby, 1 *Cor.* 5.
"4, 13. 2 *Cor.* 2. 6, 7, 8. And they who have
"this priviledge of *conſent*, which hath ſo great
"an influence into the *action* and *validity* of it,
"have alſo the liberty of *diſſent*, when any
"thing is propoſed to be done, the *warrant*
"whereof, from the *Word*, and the rule of its
"performance, is not *evident* unto them.]

Diſcipline being nothing elſe but the "due
"exerciſe of the authority of the Officers of
"the Chriſtian Church, for the regulation and
"preſervation thereof. This ſixth *Goſpel-In-
ſtitution* might very well have been referr'd to
the firſt; and I ſhall content my ſelf, to have
there ſhewed the weakneſs of the *foundations*
here again built upon.

Only, we may obſerve, that, by the Cate-
chiſt's diſtribution of this *power* of *diſcipline*
between *Miniſter* and *People*, the Authority
which he leaves, in words, wholly to the *El-
ders*, is little more than "a power of execu- See Ch. 10.
"ting the Brotherhood's decrees, to whom,
he ſaith, "the power of tryal, judgment, con-
"ſent, or diſſent, appertains; a *power* yet with-
out *authority*, which looks very like a *contra-
diction*.---However, he tells us, *Women* are

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barr'd and excepted from this duty of the *body* of the Church, and consequently, these *female-members* of the Church, perform not that *obedience* unto the Lord Christ, which is required in the rest, as to this *Institution*, acting in *compliance* with their *Guides* and *Rulers*, with the consent of the *Brethren* only, without any *previous, rational consideration* of their own; and so, if his *reason* hold, are *ruled* without their knowledg, and against their *will*, and by a *blind obedience*, which is not (saith he) in *any thing* acceptable unto Christ. I admonish these good *women* therefore, once more to stand up for their *priviledges* of *Church-membership*, and refer them to what hath been already noted, Chap. 12.

But a word or two, ere we part, of the places of Scripture, here referr'd to, as a proof, that this power of *discipline* is so far by Christ committed to the *body* of the *Church*, the *male members*.

1. All that can be observed from *Acts* 15. is this, that the *Brethren* consented unto what the *Apostles* and *Elders* determined and appointed, verse 6. The *Apostles* and *Elders* came together, to consider of this matter; and therefore all that speak to the case, are, (1.) *Peter*, verse 7. (2.) *Barnabas* and *Paul*, verse 12. and then (3.) *James*, the Bishop of the place, concludes with his *sentence*, whereto they all agree. 'Tis expresly said, of the *Multitude*, verse 12. *All the multitude kept silence.* As for the multitude gathered together at

Antioch, verse 30. needs must the *Church* be *assembled*, since the *Letter* written was directed to be read unto them, for their *satisfaction*.---But then, that the *multitude* of the *Brethren* thought it their duty to meet together, as *fellow-tryers* and *judges* of the difficult question about *Mosaical Ceremonies*, is *weakly* inferr'd, from *Act.* 21. 22. Where *James* the *Bishop* of *Jerusalem* tells *Paul*, how much the multitude of *Jewish converts* were offended at his "preaching down "Circumcision, and Non-conformity to their "approved Customs; and, since it could not be, but that they would hear of his *presence*, there was a necessity to call them together, that he might *vindicate* himself before them, and remove the prejudice they had concerning him, verse 22. "What is it therefore? The "multitude must needs come together, for "they will hear that thou art come. Nor is it likely, that the *devout women*, more zealous and forward usually than others (*Act.* 13. 50) were excluded from this *multitude*,; and then, if the Catechist have observed right, there is a *must* for them too, as well as the *Brethren*; they also have a Duty and concernment to look after, the *administration* of *Church-discipline*.

See this place before quoted. P. 2, Ch. 5.

2. For, 1 *Cor.* 5. "Where, saith the Catechist, "the multitude are blamed, who ap-"plied not themselves to this duty. ---The matter is, the *Excommunication* of the *incestuous Corinthian*. That which S. *Paul* chargeth upon them, in general, is, That there was

so *notorious* an *offender* among them, as one that had *married his Father's wife*; and they yet demean themselves so *unconcernedly*, as if it had not been a *crime* deserving *censure* and *reproach*. But then, as to the *judging part*, he takes that to himself, verse 3. "I, verily, as absent in body, "but present in spirit, have judged already, as "though I were present, concerning him that "hath done this deed. *i. e.* Though I am not *present* with you, yet by virtue of that *authority* which belongs to me, being sufficiently assured of the truth of the *fact*, I have already *pass'd sentence* on him that hath *thus offended*. He doth not expect their *tryal*, and *judgment*, and *consent*, (as the Catechist would order the matter) but gives the *doom without it*, & commands *them* to see it *inflicted*, ver. 4. 5. "In the name of our "Lord Jesus Christ, when ye are gather'd toge-"ther, and my Spirit, with the power of our "Lord Jesus Christ, to deliver such an one to "Satan.-- *i. e.* That in a *publick Assembly*, gather'd in the *name of Christ*, in which you are to suppose me *vertually present* among you, by *authority* of *Christ* committed to me, and from me to you, ye proceed to *excommunicate him*. And then farther, it is to be noted, that this *speech* of St. *Paul*, might have a prime reference to the *Ministers* of the *Church* of *Corinth*; for his Epistle was written to the *whole Church*, the *Pastors* as well as the *Flock*. However, there cannot be from hence inferr'd any thing, but that the matter was to be done according to St. *Paul's charge* and *command*, and by virtue of his *authority*, in the presence of the *whole congre-*

gation,

gation, (*women* no dobut, as well as *men*) or, at moſt, all the *whole congregation*, for the freeing themſelves from the *ſcandal* of *allowing his wickedneſs*, appearing in ſome way of *declarative ſuffrage and conſent*; which *conſent* of theirs, entitles them, by way of *interpretation*, ſo far to have *acted* in this *cenſure*; but no way intimates, that the *Apoſtle's excommunication* had not been *valid* and *efficacious*, without their *conſent*. Certainly, the *power of binding and looſing, was never given by Chriſt, to the promiſcuous multitude*; nor do we ever read, that he required their *conſent*, as neceſſary to the *validity* or *efficacy* of it.—And this is all I ſhall add of this matter.

Two or three ſhort *reflections* more, ſhall end this *Chapter*, and *Book* together. And,

Firſt, I take notice of a *three-fold Directory*, prescribed by the *Catechiſt*, for the exerciſe of *Church-diſcipline*, a thing not becoming ſo profeſs'd a *Champion*, of Chriſt's *preſcribing the very manner of his own Inſtitutions*. The firſt *Directory* is, for *private admonition*; in four particulars, Cat. p. 195. 196.

* One more was obſerved before, Chap. 10.

[" Eſpecially *four things* are to be diligently " heeded. (1.) That the whole duty be ſo mana- " ged, that the perſon *offending* may be convin- " ced, that it is done out of *love* to him, and *af- " fectionate conſcientious care* over him, that he " may take no occaſion thereby, for the *exaſpe- " ration* of his own ſpirit. (2.) That the perſons " *admoniſhing* others of their *offence*, do make " it appear, that what they do, is in *obedience to* " *an Inſtitution of Chriſt*; and therein to preſerve " their Cat. p. 195. 196.

"their own souls from *sin*, as well as to *benefit* "the *offenders*. (3.) That the *admonition* be "grounded on a *rule* which alone gives it *au-* "*thority* and *efficacy*. (4.) That there be a *rea-* "*dines* manifested by them, to receive *satisfa-* "*ction*, either, 1. In case that upon *tryal* it ap- "peareth, the *information* they have had of the "*miscarriage*, whence the *offence* arose, was "*undue*, or not *well-grounded*; or, 2. Of *ac-* "*knowledgment* and *repentance*.]

The second *Directory* is, for *publick admonition*, by the *Elders*, Cat. p. 202, 203. In five particulars.

Cat. p. 202, 203.

["This *admonition*, saith he, consisteth of "five parts. (1.) A Declaration of the *crime*, "or *offence*, as it is evidenced to the *Church*, "(2.) A conviction of the *evil* of it, from the "*rule*, or *rules* transgressed against. (3.) A de- "claration of the *authority* and *duty* of the "*Church* in such cases. (4.) A *rebuke* of the "*offender*, in the name of Christ, answering the "*nature* and *circumstances* of the *offence*. (5.) An "*exhortation* unto *humiliation*, and *repentance*, "and *acknowledgment*.]

The third *Directory* is, for *admonition*, given *occasionally*, or on *set purpose*, to the person *excommunicate* Cat. p. 209. in three particulars.

Cat. p. 209.

["Which *admonition* is to contain, (1.) A "*pressing* of his *sin*, from the *rule*, on the *con-* "*science* of the *offender*. (2.) A *declaration* of "the nature of the *censure* and *punishment* "which he lieth under. (3.) A *manifestation* "of the *danger* of his *impenitency*, in his being "either hardened by the *deceitfulness of sin*, or

"ex-

"expoſed unto *new Temptations* of *Satan.*]

2. I obſerve, how politickly the *Gathered* and *Separate Churches* have laid the *foundation* of *perpetuating* themſelves. 1. In order to the entrance of any into their *fellowſhip*, 'tis required particularly, that there be *ſoundneſs* in the *Faith*, in the party to be admitted, which is "principally to be regarded in the fundamen- Cat. p. 217. "tal truths of the Goſpel, and in the fundamen- 218. "tal principles of Goſpel-worſhip. Among which, doubtleſs, the chief is, "That nothing "is to be admitted of, or practiſed in, or about, "Goſpel-worſhip, without expreſs warrant "from God's Word; and then, in particular, "what the Catechiſt hath offered, of the ſix "Goſpel-Inſtitutions. (2.) At their entrance Cat. p. 220, "there is a ſpecial conſent, agreement, or co- 221. "venant, of all the members to walk together "in the obſervation of the ſame ordinances, nu- "merically. And, (3.) Among the cauſes and grounds of *Excommunication*, which are preſumed to be the ſame, and no other but ſuch, as Cat. p. 206, 206 207 they judge, according to the Goſpel, that the Lord Chriſt will proceed upon in his final judgment at the laſt day) are reckon'd up, not only *moral* evils and offences againſt *mutual love*; but, 3dly, *Falſe Doctrines*, againſt the *Fundamentals* in *faith* and *worſhip*. 4thly, *Blaſphemy*, or *ſpeaking evil* of *the wayes and worſhip of God* in the *Church*. And, 5thly, *Deſertion*, or *total, cauſeleſs relinquiſhment of the Society and Communion in the Church*. So that any *doctrine* againſt their *grand fundamental principle*, or any of their *Goſpel-Inſtitutions*, or any thing which may

bring any of their *ways* into *discredit*, is matter of *Excommunication*, nor is it likely, they will ever think any *desertion* of their *Communion*, to have cause, and ground for it.

They secure then, their *members* beforehand, by a *previous examination*, whether they be rightly qualified, *men* of their *principles*; at their entrance, they "bind them fast with the "bonds of a Solemn League and Covenant; and threaten them with the *Terrors* of *Excommunication*, upon any *dislike* of their *ways*, and *practise*; or *departure* from the *Communion*. I will say no more of this, but that where there is so much of the *Serpent's wisdome*, there had need also be a great proportion of the *Dove's innocence*.

Now, after the Questions which appertain to *Church-discipline*, there remain only these two following.

Cat p. 22. [" *Q.* 52 Wherein consists the *duty* of any "Church of Christ, towards other Churches?] With the *answer* to which, I will not trouble the Reader, since "none will be allowed by "the Catechist for Churches, that are not "moulded according to his principles. And then,

Cat p. 22. [" *Q.* 53 What are the *ends* of all this *dispen*-"*sation*, and *order* of things in the *Church*?

Which Question supposeth the truth of all that the *Catechist* hath before asserted; *viz. That there is such a dispensation, and order of things in the Church.*

Yet the *Answer* annexed, is such, as certainly deserves to over-rule all *determinations* of these

these matters, as the *end* and *scope* of them; with which therefore, I will also *end*, for we cannot end better.

[" *Answ.* The *Glory* of *God*, the *honour* of " *Jesus Christ* the *Mediator*, the *furtherance* of " the *Gospel*, the *edification* and *consolation* of " Believers here, with their *eternal Salvation* " hereafter, *Rev.* 4. 9. 10, 11. and 5. 12, 13. " 1 *Cor.* 3. 22, 25. *Eph.* 4. 11, 12, 13.] III.

Whatsoever it is, which according to the genuine *sense* of Holy Scripture, attested to by the *church of Christ* from the *beginning*, bears the truest *proportion* unto these, *confessedly great*, and *weighty Ends*, challengeth of *righs* the *preference* of our *choice* and *acception*.

Glory to God in the Highest, and on Earth, Peace, Good will towards Men.

FINIS.

ERRATA.

The Courteous Reader is desired to pardon the *Errata* of the Press, by reason of the Author's absence; and, if he please, to correct these following mistakes.

PAge 3. line 2. *for* doth *read* do. line 31. *for* have *read* leave. p. 9. l. 20. *for* they required *r.* required them. p. 15 l. 12. *for* is the substance *r.* is of the substance. p. 21. l. 29. *f. Jegar-Sahaduthe r. Jegar Sahadutha.* p. 24. l. 4. *f.* seats in *r.* seats, as in. p. 29. marg. *f.* providere *r.* prandere. line 25. after washings, *supply*, and. p. 51. l. 13. *for* singing one *r.* singing, one. l. 18. *f.* considered of, *r.* considered, of. p. 52. l. 9. *blot out* that. p. 58. marg. *for* & rel. *r.* pro rel. l. 6. *after* calf, *supply* but. p. 65. l. 26. *for* and give *r.* to give. p. 72. Contents, l. 11. after *onely* blot out *and*. p. 77. l. 16. *after* keep, *supply* my. p. 78. l. 6. *blot out* that. p. 93. l. 4. *f. Amamadab, r. Abinadab.* p. 102. l. *ult. f.* here *r.* hence. *after* covincingly, *blot out the* comma. p. 103. l. 7. *f.* rules *r.* rulers. p. 115. l. 22. *blot out* i. p. 118. l. 26. *f.* principlet *r* principles. p. 129. l. 25. *f.* actions, *r.* action. p. 138. l. 2. *blot out* he. p. 139. marg. *f.* quiubs *r.* quibus. p. 150. l. 16. *blot out* you. p. 153. l. 17. *after* families *supply* only. p. 156. l. *ult. f.* not *r.* nor. p. 161. l. 18. *f.* be learned *r.* the learned. l. 23. *f.* you perceive. *r.* you may perceive. &c.

In the Appendix.

Page 3. l. 14. *for* ἀεχί *read* ἀρχὴ. p. 5. l. 31. *for* τῷ τῦ *read* τῷ τῦ. p. 12. l. 2. *f.* and stubborn *r.* & stubborn. p. 19. l. 25. *f.* into *r.* not. p. 20. *blot out* Quomodo ergo. &c. *in the marg.* p. 22. l. 7. *for* changes *r.* changers. p. 23. l. *ult. f.* higer *r.* higher. p. 37. l. 1. *f.* know *r.* knowen.

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FINIS.

An APPENDIX
Of the Authority of KINGS, AND Obedience of SUBJECTS.

The Contents.

A Specimen of the Separatists Loyalty, and Opinion of the Magistrates Power in matters of Religion. Government an Ordinance of God. In all orderly Government some Supreme necessary. That Supreme so far Independent, Absolute, and Uncontroulable. There can be but one Supreme: all besides must needs be Subject. That the Supreme over us is the King's Majesty, undeniably evidenced. His power about Religion proved by four considerations. No Ecclesiastical person hath an exemption from his Tribunal. A Scheme of the orderly subordination of Government appointed and approved of God. Active obedience the principal due to Authority, and that in matters antecedently good, indifferent, and doubtful, but not in matters evidently sinful. Here the passive obedience takes place. The reasonableness of that Subjection.

SInce the committing of the foregoing Pages to the Press, I have considered with my self, that among all the Brethren of the Separation, whom I have either known or heard of, there hath

not one been found of that Loyal Disposition, as to call the War against the last King a *Rebellion*, or his Death a *Murther*, or the Government of *O. C.* an unjust *Usurpation*; but then as to Religion, it is most palpable, that they do all deny any Authority in the King to intermeddle with it, and are no less professed Enemies to his *Supremacy* in matters Ecclesiastical (a foundation-Principle of the English Protestant Reformation) than the *Jesuited Papists*. Their Judgement joyntly is,

Let Kings *take care of* Civil State,
Let Church *of* Church-matters *debate.*

Now so long as these Doctrines are entertained and acknowledged, it is but labour lost to press them unto obedience and conformity to the Laws of the Realm about Religion, and the Service of God; since these Laws themselves are adjudged by them no other then extravagancies beyond the compass of their Rulers Commission, invasions of Christ's Authority, the Churches Priviledge, and every Christians Liberty, unjustifiable in themselves, and therefore of no power to oblige them unto duty, or brand their most contemptuous neglects for sinful transgressions. I have therefore thought it requisite in order to the fuller confutation of their way and principles, to annex this Append x, for the rectifying of their apprehensions, who shall be willing impartially to deliberate upon what is here offered to them, briefly of these two heads.

First, the Power and Authority of Kings or Governours. And Secondly,

Secondly, The obedience due from Subjects. For these two are relatives, not to be separated each from other.

First then concerning the former. I take it for granted that *Government and Magistracy is an Ordinance of God*, and they who list to dispute it, may if they please, confront and oppose St. *Paul's thirteenth Chapter to the Romans.* That which I design to recommend shall be comprised and demonstrated in the following particulars.

1. *In all regular Governments needs must there be some Supreme and Principal.* Some ἀρχὴ. Some *Princeps.* Some first and chief. Some uppermost and Head of the rest, to whom the *last appeal* must be made, and at whose tribunal and decision they must acquiesce: for without this there can be no settled and determined order, but there will be a progress to infinity, and controversies can never be ended. A necessity there is in all Government for some to be uppermost.

Ordo non datur nisi cum relatione ad aliquid primum.

2. *The supreme or chief power where-ever it is seated must needs be so far independent, absolute, and uncontroulable: Independent* upon any but *God* himself, for otherwise there will be some above it, and so it will not be supreme and uppermost. *Absolute* it must needs be to obtain the ends of Government, where by absolute I mean, not freed from an obligation to observe the *Laws of God* and *Nature*, and *to Govern according to humane Laws, so far as equity will bear*: but *freed from the fetters of all humane Laws, when the necessity*

ſity of Government (whereof the Supreme is alſo to judge) *calls for it*. And without this no Government can well be upheld and managed, there being ever ſome caſes happening which humane Laws cannot in particular foreſee and provide againſt; and therefore the breaſt of the Supreme muſt make a ſupply. And then being independent on any upon earth, and abſolute in the ſenſe explained, it muſt needs follow that it is *unaccountable unto any*, *uncontroulable by any but God*, Subject to the *coercive reſtraint* of none beſides: for if ſo, that to which it is ſubject will be above it, and ſo it is no longer Supreme and Uppermoſt; and we ſhall lay the Principles of confuſion in the prime foundation of order.

3. *The ſupreme and chief Power can be but one*, whether ſeated in a ſingle Perſon, or in more, the ſupreme Power ſtill is but one, not in reference to the ſubject of it, but in reſpect of the power it ſelf, and the actions of command and judgement thence proceeding. Governments are commonly diſtributed into their *kindes* according to the *difference* of their *ſupreme Powers*. If the *higher Power* be one *ſingle Perſon*, it is call'd a *Monarchy*, *i. e.* the Government of one. If the higher Power be *more* then one, 'tis either in the *Chief*, and *Nobles*, and then 'tis call'd an *Ariſtocracy*, *i. e.* the Government of the beſt men, the more excellent and noble; or elſe in the People, and then 'tis called a *Democracy*, i. e. the Government of the People, a Commonwealth.

wealth. Now whereever it be placed, there must be granted to be but one Supreme and Chief, where for order sake all Subjects must needs rest, and to whose decision they must necessarily submit, as final and terminative in the case. Were there more then one Supreme, their *Laws*, and *Commands* might be *contrary*, and so the *judgement* and *execution impossible*. One may call to the *Church*, another at the *same time* to the *Camp*, and a third at the same time to the *Court*, and one will punish for disobeying him, the second for disobeying him, and the third also for disobeying him. And from hence must needs follow as a *discord and division in the Supreme*: So also among the *Subjects*, one Faction for this, another for that, *&c.* Now *Impossibilities*, *Contradictions*, *and Principles of division in Government*, *must necessarily be avoided*. And here those *Axiomes* of our Blessed *Saviour* take place, "*No* "*man can serve two Masters*, and *A King-* "*dom divided against it self cannot stand*. We may as well suppose *two supreme Wills* appointed by *God* in chief *to govern a man*, *two Heads for a body*, *two Suns in the Firmament*; yea, *two Gods in the world*, as *two Supremes in an orderly Government*. And therefore,

4. *Whoever be the Supreme*, *all others must of necessity be subject*, *some-wayes dependent on him*, *deriving from him*, *or subordinate to him*. It belongs, as *Philo* the Jew speaks, τῷ τῇ ἀνωτάτῳ καὶ μεγίστης ἀρχῆς ἀξιωθέντι αἱρεῖσθαι διαδόχους, to him that hath the highest and greatest

Lib. de Ebrei. Principis.

greateſt place in Government to chooſe ſuch aſſiſtants as ſhall rule together with and under him in the adminiſtration of thoſe things which concern the publick utility, the common good.——"*To the King*, ſaith "St. *Peter*, *as Supreme*, or *to Governours as* "*ſent by him* (i. e. by the King as Supreme "or Principal) *for the puniſhment of evil* "*doers*, *and the praiſe of them that do well.* Could the Supreme and Principal do all himſelf, and be every where preſent in his own perſon, other Governours were needleſs; but that being in great Provinces impoſſible, he muſt ſend forth his Deputies, and appoint his Vicars and Subſtitutes. I will exemplifie this by the inſtance of *Moſes*, "*Moſes* (ſaith the Sacred Text) *com-* "*manded us a Law*, *even the Inheritance of* "*the Congregation of Jacob*, *and he was King* "*in Jeſurun*, *when the heads of the peo-* "*ple*, *and the tribes of Iſrael were gathered to-* "*gether.*——We have here *Moſes* the principal Law-giver, and King in *Iſrael* (Supreme under God) and we have withal the Princes and Heads of the people: and that theſe were under *Moſes*, and choſen by his appointment, we are elſewhere inſtructed. *Moſes* did indeed lead and judge *Iſrael* a while alone, but neceſſity inforced him in the end to profeſs unto them, "*I am* "*not able to bear you my ſelf alone. How can* "*I my ſelf alone bear your cumbrance*, *and* "*your burden*, *and your ſtrife? Take you wiſe* men

1 Pet. 2. 13. 14.

Deut. 33. 4. 5.

Deut. 1. 9. to 18.

" *men and underſtanding, and known among your*
" *tribes, and I will make them rulers over you.*
" *So* (ſaith the Text of *Moſes*) *I took the*
" *chief of your tribes, wiſe men and known, and*
" *made them heads over you; captains over thou-*
" *ſands, and captains over hundreds, and captains*
" *over fifties, and captains over tens, and of-*
" *ficers among your tribes: And I charged your*
" *judges at that time, ſaying, Hear the cauſes*
" *between your brethren, and judge righteouſly*
" *between every man and his brother, and the*
" *ſtranger that is with him; and the cauſe that*
" *is too hard for you, bring it unto me, and I*
" *will hear it.* We ſee here the whole ſub-ordination in Government is order'd and appointed, commiſſion'd and ſent from *Moſes* the Supreme, and to him ſubjected. He gives the charge they muſt conform to, and reſerves the *laſt appeal* to himſelf. So that the *Supreme* hath not more need of *ſubordinate Magiſtrates*, for *his help and aſſiſtance*, than *they* have of *him* as their *Head of influence, life, and motion.* Upon this account Saint *Paul* is bold to tell *Feſtus* the Governour ſitting on the Bench at *Caſarea*, who had commanded him to be brought before him, " *I ſtand at Caſar's judgement-ſeat, I appeal* " *unto Caſar.* He knew that *Feſtus* was but commiſſioned by him, ſent by him to that place of Judicature; and therefore from him he appeals unto *Caſar* as the Supreme. Subordinate Magiſtrates are neceſſary inſtruments for the Supreme to govern by; but

Acts 25. 6, 10, 11

their dependence upon, and ſubjection to the Supreme is ever to be acknowledged: for by him are the bounds and limits of their reſpective Juriſdictions determined, and to him they are accountable. Inferiour powers compared to the Supreme and the People, are like the *Genus ſubalternum* in *Logick*, which is a *ſpecies* in reference to the *ſummum Genus*, but in reference to the *ſpecies contained under* it a *Genus it ſelf*. In like manner *inferiour Magiſtrates* in reference to the *People* under their Authority are a *ruling Power*, but in reference to the *Supreme*, no other then the people are to them, that is in plain terms, *Subjects themſelves*. This is the Profeſſion of the *Centurion* in the Goſpel, "*I alſo* St. Luke 7. 8. "*am a man ſet under authority, having under* "*me Souldiers; and I ſay unto one, go and he* "*goeth; and to another, come, and he cometh;* "*and to my ſervant, do this, and he doth it. I*, ſaith he, *have ſouldiers* ὑπ' ἐμαυτὸν *under my ſelf*; ſo far he was a Commander and Governour, and they to be ſubject and obedient to him as ſuch; but then ſaith he farther, *I my ſelf am* ὑπὸ ἐξουσίαν τασσόμενος *ordered and ranked under authority, and ſo a Subject alſo*, i. e. ſubjected to the authority above him, as his Souldiers and Servants were ſubjected unto his authority.

Theſe Propoſitions ſpoken to, are all *demonſtrable*, relying upon the evidence of *natural reaſon and policy*, and are but the *plain Engliſh* of the *Scripture diſtinction*, between

Prin-

Principalities and Powers, the King as Supreme, and Governours ſent by him. But now, to paſs [*à Theſi ad Hypotheſin*] to that particular wherein we are more nearly concerned, I add, Tit. 3. 1.

5. *The ſupreme Power over us is queſtionleſs the King's Majeſty.* The *Government of England* is no queſtion *Monarchical*, declared by our known Laws to be *an Empire governed by one ſupreme Head and King, having the Dignity and Royal Eſtate of the Imperial Crown of the ſame, Unto whom* (ſaith the Statute) *a Body politick compact of all ſorts and degrees of people, divided in terms and by names of Spirituality and Temporalty been bounden and owen to bear next to God all natural and humble Obedience.* See 24. *Hen.* 8. c. 12. Now in every true Monarchy and Empire the Supreme Majeſty and Authority is in the Perſon of the King as in its proper Center, whom therefore all in their right wits muſt needs acknowledge with *Tertullian*, [*à Deo ſecundum, & quicquid eſt à Deo conſecutum, & ſolo Deo minorem*] *Next under God over them, having whatever he is from God, and inferiour unto God only*, and *by conſequence to have on earth*, [*Nec ſuperiorem nec parem*] *neither ſuperior nor equal*; for as that Father ſpeaks pertinently, [*Ea eſt Summi conditio ut nihil aliud adæquet, nedum ſuperet*] *That is the nature of a Supreme and Chief to have no Competitor, much leſs one above it ſelf.* And what is more obvious to this purpoſe then the

publick

publick acknowledgements required of the Subjects of this Realm in those *two famous Oaths*, the one of *Supremacy*, the other of *Allegiance.*

As for that of *Supremacy* made first in the time of King *Henry* the Eighth, because it is but short, I will here insert it.

The Oath of Supremacy.

"I *A. B.* do utterly testifie and declare "in my Conscience, that the King's High- "ness is the *only Supreme Governour* of this "Realm, and of all other his Highness Do- "minions and Countries, as well in all Spi- "ritual and Ecclesiastical things or causes as "Temporal, and that no Foreign Prince, "Person, Prelate, State, or Potentate, hath "or ought to have any Jurisdiction, Power, "Superiority, Preheminence, or Authority "Ecclesiastical or Spiritual, within this "Realm; and therefore I do utterly re- "nounce and forsake all Foreign Jurisdicti- "ons, Powers, Superiorities, and Authori- "ties: and do promise henceforth I shall "bear faith and true Allegiance to the Kings "Highness, his Heirs, and lawful Successors, "and to my power shall assist and defend all "Jurisdictions, Priviledges, Preheminences, "and Authorities granted or belonging to "the King's Highness, his Heirs, and Suc- "cessors, or united and annexed to the *Im- "perial Crown* of this Realm. So help me "God, and by the Contents of this "Book.

In

In which Oath he that runs may read that whoever takes it declares ſincerely,

1. That the King is the *Supreme Governour* of this Realm, and all his other Dominions, and that *in all Cauſes*.

2. That he is the *only Supreme Governour*

3. That *no Foreign Power hath or ought to have any Juriſdiction or Authority within this Realm*.

4. That he doth therefore utterly renounce and forſake the owning of, or appealing unto any ſuch.

5. That he doth promiſe from henceforth not only *Faith* and true *Allegiance* to the King, his Heirs, and lawful Succeſſors, but to his power to *aſſiſt and defend all the King's Prerogatives*. And

Laſtly, That he doth Recognize the Crown of this Realm to be an *Imperial Crown*, i. e. ſuch, which as to the coercive part is ſubject to no man.

Now for the farther illuſtration of this it is to be noted that *Queen Elizabeth* of Bleſſed Memory in her *Injunctions* to take away the ſcruples of ſome well meaning Subjects concerning the intendment of this Oath, "(1.) denyes it to be the challenging Autho- "rity and *Power of Miniſtry and Divine Ser- "vice in the Church*. And (2.) declares it to "be *no other than what was of antient time due "to the Imperial Crown of this Realm*, that is, "(as ſhe proceeds) *under God to have the Sovereignty* Queen Eliz. Injunct.

"*soveraignty and rule over all manner of persons*
"*born within these her Realms, Dominions, and*
"*Countries of what Estate (either Ecclesiastical*
"*or Temporal) soever they be, so as no other For-*
"*reign power shall or ought to have any Superio-*
"*rity over them.*

Of the same nature, and to the same effect is that which is recorded in the 37. *Article of the Church of England*, agreed on *Anno* 1562. and *established by Law.*

Artic. 37. Anno 1562.

The Queens Majesty hath the chief Power in
"*this Realm of* England, *and other her Do-*
"*minions, unto whom the chief Government of*
"*all Estates of this Realm, whether they be Ec-*
"*clesiastical or Civil, in all causes doth appertain,*
"*and to not nor ought to be subject to any For-*
"*reign Jurisdiction.* Unto which this *Expli-*
"*cation* is immediately annexed.

"Where we attribute to the Queens Ma-
"jesty the chief Government, by which Ti-
"tles we understand the mindes of some
"dangerous folks to be offended, we give
"not our Princes the *Ministring either of*
"*Gods Word or of the Sacraments*, the which
"thing the *Injunctions* also lately set forth by
"*Elizabeth* our Queen do most plainly te-
"stifie, *but that only Prerogative, which we see*
to have been given always to all godly Princes in
Holy Scriptures by God himself, that is, *That*
they should rule all Estates and Degrees com-
mitted to their charge by God, *whether they be*
Eccle-

Eccleſiaſtical or Temporal, and reſtrain with the Civil Sword, and ſtubborn and evil doers.

To all which I will only add that both in the *Injunctions of Queen Elizabeth*, and the *Conſtitutions and Canons of King James* (ſince allowed and ratified by King *Charles* the Martyr, and our Gracious Sovereign now reigning over us) "*All Eccleſiaſtical* "*Perſons having cure of Souls, and all other* "*Preachers and Readers of Divinity-Lectures* "*are obliged to the uttermoſt of their wit, know-* "*ledge, and learning, purely and ſincerely without* "*any colour or diſſimulation to teach, manifeſt,* "*open, and declare four times every year at the* "*leaſt in their Sermons, and other Collations, and* "*Lectures, That all Uſurped and Foreign Pow-* "*er, foraſmuch as the ſame hath no eſtabliſh-* "*ment nor ground by the Law of God, is for* "*moſt juſt cauſes taken away and aboliſhed, and* "*that therefore no manner of obedience and ſub-* "*jection within his Majeſties Realms and Do-* "*minions is due unto any ſuch Foreign Power,* "*but that the Kings Power within his Realms of* "England, Scotland, *and* Ireland, *and other* "*his Dominions and Countries, is the higheſt* "*Power under God, to whom all men as well In-* "*habitants as born within the ſame, do by God's* "*Laws owe all Loyalty and Obedience over and* "*above all other Power and Potentates in the* *Earth.*

Queen *Eliz.* Injunct.
Can. 1. K. *James.*

The other *Oath of Allegiance* made at the Seſſions of Parliament in the Reign of King *James immediately after the Powder-Plot*, is

over-

over-long to be here recited: And therefore I will only obſerve, that the *Sum of it* is

The ſum of the Oath of Allegiance.

——"*An hearty acknowledgement and declara-*
"*tion, That our Sovereign Lord King* Charles *is*
"*lawful and rightful King of this Realm, nei-*
"*ther depoſable by the Pope nor by any other,* and
"*That we will conſtantly bear to him, his Heirs or*
"*Succeſſors, that Faith and true Allegiance,*
"*which becometh Subjects, defending him, and*
"*them to the utmoſt of our power againſt all*
"*Conſpiracies and Attempts whatſoever which*
"*ſhall be made againſt his or their perſons, their*
"*Crown or Dignity; and uſe our beſt endea-*
"*vours to diſcloſe them and make them known.*

It is, we ſee, undoubtedly evidenced from our moſt publick Declarations and acknowledgements, that the *Sovereignty* and *Supremacy* is ſeated in *the King's Majeſty only.* And therefore,

For any perſons to challenge or plead for a ſuperiority over, or co-ordination and equality of power with the Kings Majeſty, is notorious uſurpation.

And

For any of his Subjects or all of them together to reſiſt or fight againſt the King, their only Supreme Governour, can never by the wit of man be reaſonably excuſed or defended from the crime of Rebellion; yea, as the caſe ſtands with us, a Rebellion grounded on, and accompanied with horrid perjury. Which are points certainly to be religiouſly and ſeverely pondered on by all and every one of thoſe who had an

hand

hand or ſhare in the late unnatural War, that by their repentance they may procure pardon and peace of Conſcience from the *King of Kings, whoſe Authority is violated in the affronting of his Vice-gerents.*

But hitherto we have conſidered of *Supreme Power* in the *General* and *in whom it is ſeated amongſt us* in particular; it may be requiſite now to ſuggeſt ſomewhat of the *extent of this power* as to *Religion* and *Religious perſons*; which ſhall be the work of two farther propoſitions.

6. Then, *The King's Majeſty hath a coercive power about the matters of Religion. Biſhops* and *Prieſts* indeed (as an excellent Author ſpeaks) are the great *Miniſters of Religion*, but Kings are the Ἀρχιερεῖς, the great *Rulers and Governours of it. Religion is miniſtred by perſons ordained and appointed to that ſervice, but yet Govern'd by the Supreme Magiſtrate.*

1. If it be well conſidered how great an influence Religion hath into the happineſs, and neglect of it, into the miſery of Polities and Commonwealths, we muſt certainly conclude, that *either the care of it belongs unto Kings, or they want the beſt means of obtaining the end of Government, the peace and happineſs of their people.* A conſiderable influence true Religion hath on people to make them loving and charitable, juſt and honeſt; and therefore *Plutarch* well call'd it Συνεκτικὸν ἀνθρωπίνης κοινωνίας καὶ νομοθεσίας ἔρεισμα, the Ce-

ment

ment of every Society, and bond of Legiſlation: It is that which lies at the bottom of an *Oath*, which the Apoſtle calls *the End of all Controverſie*, i. e. the laſt reſolution among men; *An appeal unto God*, which without Religion were a vain matter. Nor is there any ſecurity for a Ruler againſt Treaſons and Conſpiracies, like to the fear God, and true Religion obtaining among his Subjects. ——But whatſoever opinions are entertain'd in the name of Religion are not without effect. *Suetonius* obſerves of *Tiberius*, that he was [*Religionis negligentior, quippe perſuaſionis plenus cuncta fato agi*] *Careleſs of Religion, becauſe full of this perſwaſion, that all things come by deſtiny.* Nor indeed can it be well imagined men ſhould be over-careful either of ſerving God or their Prince, or doing any vertuous action, that drink in this perſwaſion, *That if men are bad, they are ſo unavoidably; and if good, they are ſo neceſſarily and fatally inclined and determined to be:* and therefore *Plato* wiſely pronounced, that *ſuch are not to be ſuffered in a Commonwealth who teach God to be the cauſe of ſin*: and we know too well what maligant influence *other Opinions* alſo, eſpouſed for *Religion*, have been, and are daily of, to work all manner of confuſion; ſuch Principles I mean as theſe, "*That Do-*
"*minion and Authority is founded in Grace:*
"*That evil and Heretical Princes loſe and fall*
"*from their Authority; That Kings are but*
"*the Miniſters and Executors of the Popes or*
Perſia-

" *Parliaments, or Presbyters, or peoples Decrees;*
" *That all things ought to be common; That*
" *inferiour Magistrates may reform things sup-*
" *posed amiss against the will of the Supreme;*
" *That men are to act according to the impulses of*
" *the spirit within them, which they can give no*
" *reasonable account of; That Oaths are in*
" *themselves unlawful and forbidden to Chri-*
" *stians.*——These and the like Principles of Religion, as they are esteemed by some, and have been furiously prosecuted by the *Zealots* of several parties, have given evidence enough, how intolerable they are in a well ordered Government. But besides this *energy* and power either *of the true Religion* to dispose persons to live together happily; or *of whatever is entertain'd under the notion of Religion* to drive men on fervently to prosecute it, *God himself blesseth or punisheth Kingdoms and Nations according to their care and neglect of Religion.* The very *Heathens* have observed *this.*

[*Dii multa neglecti dederunt.*
Hesperiæ mala luctuosæ.] saith *Horace.*

And *Livie* remarques in the general, [*Omnia prospera eveniunt colentibus Deos, adversa spernentibus.*] " *Godliness,* saith the *Holy Scri-* 1 Tim. 4.
" *pture, hath the promises of this present life as*
" *well as of that to come. Seek ye first the King-* S. Mat. 6.
" *dom of God* (saith our Blessed Saviour) *and*
" *his righteousness, and other things shall be added*

to you. And it is clearly legible throughout the *Old Teſtament*, how *an happy, fruitful, peaceable, and victorious ſtate* is promiſed upon the condition of *Piety*, and the *contrary* threatned to *impiety*. Hence is that of *Solomon*, "*Righteouſneſs exalteth a Nation, but ſin* "*is a reproach* (*a ruine*) *to any people.* And upon this is that expoſtulation grounded, "*Thus* "*ſaith God, why tranſgreſs ye the Command-* "*ments of the Lord that ye cannot proſper?* "*becauſe ye have forſaken the Lord, he hath al-* "*ſo forſaken you.* Unleſs therefore the Supreme Magiſtrate have power about the matters of Religion, he wants the *main thing neceſſary to the end of his office*, the happy Government of his people. This is no trivial argument.

Prov. 14. 34.

2 Chron. 24. 20.

2. *Parents* without queſtion have a *Power*, and ought therefore to have a care of *bringing up their Children in the nurture and admonition of the Lord*, i. e. *teaching, inſtructing, and diſciplining of them in the matters of Religion.* "*I know Abraham*, ſaith God, *that he* "*will command his children and his houſhold* "*after him, and they ſhall keep the way of the Lord.*——Now what belongs to *Parents* in their *Family*, is not to be denied to *him* who is *Pater Patriæ*, *the Father of his Country* in *his Dominions.* For thus *Deborah* was call'd a *Mother in Iſrael*, and *Hezekiah* a *Father, yea, and that of the Prieſts too*, for *them* he calls his *ſons.* And therefore the *fifth Commandment* which bids us to honour our *Father* and *Mother*,

Ephes. 6. 4.

Gen. 18. 19.

Judges 5. 7.
2 Chron. 29. 11.
Apud Gerarenſes commune Regum nomen erat Abimelech, i. e. *Pater meus Rex.* Gen. c. 20, 21, 26. Rivet in Decal.

Mother, is underſtood not only of *natural Parents*, but *political* likewiſe, *i. e. of Governours and Superiours.* An *houſhold* (as *Ariſtotle* obſerves) *is a kinde of little Commonwealth, and a Commonwealth a great houſhold.*

3. *Kings being God's Vice-gerents, 'tis very incongruous and unſeemly that they ſhould not have a primary regard unto the honour of their maſter, by whoſe authority, and for whom they rule. Nay they are commanded in this capacity to ſerve God.* "*Be wiſe now therefore, O ye* Pſal. 2. 10, 11, 12.
"*Kings* (ſaith the voice of God in the Pſal-
"miſt) *be inſtructed ye judges of the earth;*
"*ſerve the Lord with fear, and rejoyce with*
"*trembling: Kiſs the Son leſt he be angry, and*
"*ye periſh.*——Now the Religious ſervice proper to, and expected from Kings is *not only perſonal*, ſuch as is required of all other men, but *that of their regal Capacity*, in the uſe of their Royal power and authority. St. *Auſtin* declares excellently well how Kings ought to ſerve God. *In this* (ſaith he) *Kings do, as 'tis commanded them, ſerve God as Kings if in their Kingdom they command what is good, and prohibit what is evil, and that nto only with reference to humane or civil Society, but concerning Divine Religion.*

In hoc Reges (ſicut eis divinitus præcipitur) Deo ſerviunt in quantum reges ſunt, ſi in ſuo regno bona jubeant, mala prohibeant, non ſolum quæ pertinent ad humanam ſocietatem verum etiam quæ pertinent ad divinam religionem. Aug. contr. Creſc. l. 3. c. 51.

And again, ſaith he, *How do Kings ſerve the Lord in fear, unleſs by prohibiting and puniſhing*

Quomodo ergo Reges Domino ſervirent in timore, niſi ea quæ contra juſſa Domini fiunt religioſâ ſeveritate prohibendo atque plectendo. Id. ep. ad Bonifac.

Quomodo ergo Reges Domino serviunt in timore, nisi ea quæ contra jussa Dominiſunt, Religioſâ severitate prohibendo atque plectendo. Id. Ep. ad Bonifac.

niſhing with a Religious ſeverity ſuch things as are done againſt Gods Commands? For *they ſerve God otherwiſe* [quà homines] *as men*, and *another way* [quà Reges] *as Kings*; *As men* [vivendo fideliter] *by living uprightly*, but *as Kings* [leges juſta præcipientes & contraria prohibentes convenienti rigore ſanciendo] *by eſtabliſhing Laws with a convenient rigour which command righteous things, and forbid the contrary.* *In this they ſerve God as Kings* [cùm ea faciunt ad ſervendum illi, quæ non poſſunt facere niſi reges] *when they do thoſe things in order to the ſerving of him, which they cannot do but as Kings, which none elſe can do but Kings.* To this purpoſe was that Injunction to the King of *Iſrael*. "That "he ſhould *write a copy of the Law in a book* "*out of that before the Prieſts the Levites,* "*and it ſhall be with him* (ſaith the Sacred "Text) *and he ſhall read therein all the dayes* "*of his life, that he may learn to fear the* "*Lord his God, and keep all the words of this* "*Law, and theſe Statutes to do them.* And at the inauguration of *Joaſh*, the "*Book of the* "*Teſtimony was given unto him*; as an intimation that he was to be [*cuſtos utriuſque Tabulæ*] *an obſerver of both Tables*; and that not only himſelf, but to *ſee them obſerved by others*, and, if not, *vindex to puniſh them.* And that we may not think this charge of Religion peculiar to thoſe *Kings of Iſrael*, it is promiſed to the *Church* of the *New Teſtament* alſo, "*That Kings ſhall be her nurſing Fathers, and* "*Queens*

Thus *Joſiah made all Iſrael to ſerve the Lord their God.* 2 Chron. 34. 33.

Deut. 17. 18, 19.

2 Chron. 23. 11.

Iſa. 49. 23. Co. 60.

"*Queens her nurſing Mothers*, and *that ſhe* "*ſhould ſuck the breaſts of Kings.* And beſides this a ſupply of Arguments might be drawn from the *largeneſs of their Commiſſion ſpecified in the New Teſtament it ſelf.* Where they are called "*The Miniſters of God*, and Rom. 13. "*the Miniſters of God for good, and reven-* "*gers to execute wrath upon evil-doers indefinitely*; and Prayers are required to be put up "*for Kings and all in Authority, that we* 1 Tim. 2. 2. "*may under them lead a quiet and peaceable life* "*in all godlineſs and honeſty.* But

4. It ſeems to deſerve ſome ſpecial obſervation, that *Kings as ſuch are properly enough to be called Chriſt's Vicars, deriving from, and holding under him their Kingly Power.* "*By* Prov. 8. 15. "*me*, ſaith he) *Kings Reign*, and he is elſewhere ſtyled, "*The King of Kings, and Lord* Rev. 17. 14. "*of Lords, and Prince of the Kings of the* 19. 16. ch. 1. 5. "*Earth.* And ſo they are to be look'd upon, not only as the *Miniſters of Divine Providence in the general*, for the good of humane Societies; but *Chriſt's Vicars alſo in the external Government and Adminiſtration of his Church.* The *Kings of Iſrael* were *Types of Chriſt* to come, and *Chriſtian Kings* now are and ought to be as *his Vice gerents and deputies in his Kingdom, to exerciſe that coercive power which he prohibits the Officers of his Church as ſuch to execute.* Our Bleſſed Lord and Saviour indeed in the ſtate of his Humility on earth, did not much exert his Kingly Authority by uſing of outward force in mat-

ters appertaining to God's Religious Worſhip and Service; and yet *two notable inſtances* we have, wherein he hath ſet a copy to be tranſcribed by others, *both of them upon the occaſion of his finding in the Temple thoſe that ſold Oxen, Sheep, and Doves, and the changes of money ſitting:* "*He made,*" ſaith the Text, "*a ſcourge of ſmall cords,*" "*and drave them out of the Temple,*" &c.—— And, *This we finde he did when he came as King riding on an Aſſe, the multitudes crying Hoſanna to the Son of David.*

St. John 2. St. Mat. 21.

Chriſt the *Head of all Principality and Power, to whom all power is given in Heaven and Earth*, hath *ſome things* in his Kingdom *reſerved peculiar to himſelf*; but yet *in others he uſeth certain Miniſters and Deputies.*

The *Actions* in the adminiſtration of the Kingdom of Chriſt which he reſerves as *peculiar to himſelf*, to his own management, are *ſuch, as Grotius calls Terminales*, referring to the *beginning* and *ending*, the *entrance* and *concluſion of his adminiſtration*: ſuch, as concern the beginning and entrance, are the *giving of Laws to his Church under hope of eternal reward, or under pain of eternal damnation*, and *the conſtituting of a Miniſtry unto himſelf*: and thus is he *the only Lawgiver*, (as I had occaſion to intimate towards the end of the firſt part of the diſcourſe precedent) That which concerns the end is *a definitive Juriſdiction at the laſt day, the*

De imperio ſum. poteſt. c. 4. ſect. 5.

final

final ſentence of Abſolution and Condemnation, in which reſpect he is *the only Judge of all*, and as *he alone* hath done the *former*, ſo will he do the *other himſelf alone in his own perſon without a Subſtitute or Vice-gerent*. But then,

There are *other Actions of Chriſt's Kingdome, call'd by* Grotius, *Mediæ, of a middle nature*, coming *between theſe two terms* (i. e. between the beginning and ending of Chriſt's regal Adminiſtration) and theſe partly concern the *inward*, and partly the *outward* man. *Chriſt acteth in the inward man by the ſecret motions of his Spirit, in ſubſerviency unto which yet he uſeth the Miniſtry of men* in order to the ends of *Illumination, Converſion, ſtrength againſt Temptations, the forgiving and retaining ſins.*——In reference to which *thoſe Miniſters of his produce not acts of the ſame kinde with the Spirit it ſelf, but acts ſubſervient only unto his.* But then the *actions* that concern the *outward man* conſiſt in *defending, delivering, adorning*, and *ordering of the Church*; and herein he uſeth not only the *Miniſtry*, but the *Vicar-ſhip* of *Kings and Magiſtrates*, as *being capable in this matter to produce acts congeneal to his own.* Theſe outward acts now belong to his providence over his Church; and as the univerſal Providence of God, which is of it ſelf ſufficient for the managing all things, yet for the manifeſtation of a manifold wiſdom uſeth the higer Powers

on earth as *Vice-royes* to preſerve and order the common Society of men, from whence they are call'd *Gods*: ſo alſo the ſpecial Providence of *Chriſt* which watcheth over his Church, not only makes uſe of, and implyes the *Miniſtry of Angels* for the good of the Heirs of Salvation, but taketh alſo the *Miniſters of God's more general Providence* in the world into *part of this care*, as his *Vicars*, having once ſubmitted to his Scepter; and *by them governs and orders his Church*, who are called likewiſe after his name χριστοὶ, *Chriſt's the Anointed of God.*

Chriſtianity then is ſo far from taking away the power of the chief Magiſtrate in the matters of Religion, which hath been proved *neceſſary to the obtaining of the ends of Government*, that it highly *eſtabliſheth it*, and gives the Magiſtrate both a *ſtronger obligation*, and a *greater capacity to diſcharge his duty* therein. (1.) A *ſtronger obligation* being now to eſteem himſelf not only the *Miniſter of God's ordinary Providence*, but *a Subſtitute of Chriſt in the external ordering and ruling of his Church.* And (2.) a *greater capacity*, becauſe it acquaints him more clearly with the rules of God's will and pleaſure which he is to ſee obſerved.

More, I think, need not be ſaid for the evincing, *That Kings have certainly a Power in the matters of Religion, in the ordering and governing the external Adminiſtrations of the Church. A power of reforming what is amiſs.*

A pow-

A power of adding outward penalties the better to inforce an observation of the Divine Commands. And *A power of ordering and appointing the outward circumstances of God's Worship (undetermined by God) as may be most decent, and comely, and beneficial to the unity, and peace, and edification of Church and State.*

Lastly, I add, *That no Ecclesiastical Person whatsoever hath an exemption from the King's Tribunal, or from being ordered and governed by him in the external Administrations of his Office and Function.* It hath been observed that *some Church-men* are of that make and temper [*Ut, ni pareant, territent*] *That unless they obey, they may terrifie and affright*; and the *multitude*, as *Curtius* once said, [*Vanâ religione capta, melius vatibus quàm ducibus paret*] *being blinded with a vain Religion, obey their admired Prophets better than their Captains and Leaders*: and therefore it is good reason that *Princes for their own security* should have an *eye* even *over these*, and a hand long enough to reach them. "*Let every* Rom. 13.
"*soul*, saith the Apostle, *be subject to the* "*higher Powers.* St. *Chrisostom's* Commentary upon it is, *That the Command reacheth not only to seculars, but to Priests and Monks also*; yea, saith he, *Be thou an Apostle, be thou an Evangelist, be thou a Prophet, or whatsoever thou art.* And *Æneas Sylvius* could once say, [*Nec animam Papæ excipit*] *Neither doth St.* Paul *except the soul of the Pope*; though when *himself* was afterwards made *Pope* under the name

name of *Pius the ſecond*, he ſeemed to *recant* it. [*Quod Æneas probavit*, Pius *damnavit.*]

Our learned King *James* in his *Declaratio pro jure Regio*, againſt *Cardinal Perron*, well obſerves, That *this general command, by which all Chriſtians are equally obliged, is yet directed by St.* Paul, *eſpecially to the Church of* Rome, *as if he had foreſeen and would have premoniſhed*— [Illâ in urbe ſeditionum fontem erupturum, ibi naſcituram belluam quæ civili obedientiæ nervos corroderet] *that in that City the fountain of Seditions would burſt forth, and there the Beaſt be born which ſhould gnaw aſunder the ſinews of Civil obedience.* What *Samuel* ſaid of *Saul* belonged to *other Kings of Iſrael* as well as *he*.——— "*Waſt thou not made* "*the Head of the Tribes of Iſrael?* and *the* "*Lord anointed thee King over Iſrael.*—— *King over Iſrael*, and *Head of the tribes of Iſrael* are *all one.* Now we read that *thoſe tribes* had *their ſeveral Heads*; but *Saul was the head of thoſe Heads, as well as of the reſt of the tribes of Iſrael:* and certainly *Levi's tribe was not exempted. Moſes* the firſt *Supreme Governour* of the *Jews* was to be *a God to Aaron the High-Prieſt*, and the *whole ordering of their Religion was ſubject to him*; and I might lead you through the *ſeries of Scripture-Hiſtory* to exemplifie the ſame in *other Kings*, and then annex a particular reply to the exceptions wont to be made in theſe matters; but that would ſwell my Diſcourſe

p. 65.

1 Sam. 15. 17.

courſe into too great a bulk. All I ſhall now ſay farther is to borrow *Saint Bernard's arguing* upon the *Apoſtles Univerſal*, "*Let* "*every ſoul be ſubject to the higher Powers.* [*Si omnis & veſtra*] ſo ſaith *he* in an *Epiſtle written to an Arch-Biſhop*, *If every ſoul then yours.* [Quis enim vos excipit ab univerſitate ?] *For who can except you from every one ?* [Si quis tentat excipere, conatur decipere] *If any one attempt to make an exception, he doth endeavour to deceive.* Bernard. ep. ad Archiepiſc. Senonenſem.

To conclude, *here is the Scheme of that orderly ſubordination appointed and approved by God.*

1. *God and Chriſt above all.*
2. *Under God and Chriſt the King.*
3. *Under the King.*

1. *The whole ſeries of Civil Powers deriving all their Authority from him.* And

2. *The Eccleſiaſtical Order, deriving indeed their Spiritual Powers and Functions from Chriſt himſelf, yet for order ſake ſubjected to the King's Government in all their external adminiſtrations, and owing all their Temporal Priviledges unto the Kings Laws as the proper Fountain of them.*

I will end this ſubject with a memorable ſaying of *Marcus Aurelius* the *Emperour*, [Magiſtratus de privatis; principes de Magiſtratibus; Deum autem de principibus decernere ac judicare] *Magiſtrates are to judge of*

of private persons, Princes of Magistrates, and God of Princes. Wherewith agreeth that of *Horace*,

[*Regum timendorum in proprios greges,*
Reges in ipsos imperium est Jovis.

A few words now.

II. Secondly, *Of the Obedience due from Subjects*, and I have done what I intended.

The prime Due unto Authority is active Obedience to its commands, doing what is required, and forbearing what is prohibited; for therefore are things commanded that they may be performed, and therefore forbidden that they may be forborne: and *therefore is punishment threatned to urge persons either to do or forbear as the Laws require. Laws then are not properly fulfilled by submitting to the punishment annexed, for that is only the due reward of neglect and disobedience; and therefore supposeth them under sin and guilt for transgression.*

Now *this active Obedience must be in every thing not plainly forbidden by God*, [In omnibus licitis & honestis] in *all things lawful and honest.* The *Supreme Authority* having *none above it but God*, can have *none else to prescribe and set bounds to its Decrees*; and consequently whatever it enjoyns without any opposition or contradiction to the Divine Laws is to be obeyed and performed by all within the com-

compaſs of its Dominion. To exemplifie this ſomewhat more particularly, I conſider, that *Authority* doth either

1. *Command what God commands, and forbid what God forbids.* Or,

2. *Command and forbid what God neither commands nor forbids.* Or,

3. *What it is doubtful whether God commands or forbids.* Or,

4. *What is evidently contrary unto that which God commands or forbids.* And *it is this laſt only which can excuſe our non-Obedience*, as I ſhall now demonſtrate.

If the Supreme Authority commands what God hath before commanded, and forbids what God hath forbidden, we are beyond queſtion obliged actively to obey, *We cannot diſobey it without diſobeying God*; yea there is *an obligation added to that wherewith God had before obliged us.* There is a double Cord as it were binding us faſt unto obedience; *Firſt the Authority of God*, and *under him the Authority of the King.* Such matters as theſe are the Scripture ſtyles [*Præcepta Regis ex verbo Dei*] *the Commandments of the King by the word of the Lord.* And *St. Auſtin* hath thus reſolved the caſe, *That he ſhall both ſuffer puniſhment among men, and have no part with God in bliſs, who refuſeth to do that which truth it ſelf by the heart of the King hath commanded him.*

2 Chron. 29. 15. 30. 12.

Et apud homines pœnas luit, & apud Deum ſortem non habebit, qui hoc facere noluit, quod ei per cor Regis ipſa veritas juſſit. Ep. 166.

2. If Authority command where God hath neither commanded nor forbidden, we are

are likewiſe bound to an active obedience; for what is *neither commanded nor forbidden by God*, is to us left *indifferent*, *not neceſſary in it ſelf to be done*, becauſe not commanded by God, and yet *lawful to be done*, *not ſinful if done*, becauſe not forbidden by God, and therefore *we may do it if we will*; and *what we may do if we will in the uſe of our private judgement and prudence*, *we not only may but muſt*, i. e. *ought to do if Authority require it.* An eminent inſtance of this obedience we have in the "*Rechabites obeying the command* "*of their Father Jonadab, in not drinking wine* "*throughout their generations, whoſe practice* is *commended* and *rewarded by God* himſelf, and *urged upon the Jews as an inſtance of obedience worthy to upbraid them with and by.* Things indeed of *this kinde* (*i. e.* neither commanded nor forbidden by God) are the moſt *proper ſubject for humane Authority* to diſplay it ſelf about, by inducing *an obligation where none was before. Nor can there be any thing pleaded for our non-obedience, but the obſtinacy of our own wills.*

See Jer. 35. ch.

3. If Authority commands what it is *doubtful* to us whether or no *God* hath forbidden, or forbid what it is *doubtful* to us whether or no *God* have commanded, *ſo long as we have only doubts and ſcruples in the caſe, we are ſtill actively to obey*; for *in doubtful caſes there are Arguments* pro *and* con *equally preſſing on both ſides*, the Scales hang as it were in *æquilibrio*, and therefore (as I finde it handſomely phraſed)

phraſed) *if the weight of Authority will not turn the ſcales, either the Authority is made very light of, or there is ſome fault in the beam.* A two-fold rule there is, whereby the beſt of *Caſuiſts* have reſolved this matter. (1.) *That in doubtful things the ſafeſt part is to be choſen.* Now here it is ſafer for us to obey Authority then not. For the thing is *certainly commanded by God's Deputy that hath Authority over us,* but *'tis uncertain that God hath forbidden it* (for ſo all doubtful caſes are uncertain) and thus *by diſobeying Authority we run into a certain ſin of diſobeying God in his Deputies, to avoid an uncertain ſin againſt God immediately.* Obedience therefore is the moſt ſafe and certain ſide. (2.) *That in doubtful caſes poſſeſſion is a good plea*; and therefore in caſe of Controverſie between the *Law-maker* and the *Subject* concerning the warrantableneſs of what is injoyned, 'tis *always to be preſumed the Law-maker is in the right, being in the actual poſſeſſion of Authority, and ſo his commands to paſs for lawful till the contrary plainly appear*; but *where the caſe is doubtful there is nothing to counterpoize his Authority.* That word of God which commands *obedience* in the moſt *general and expreſs terms* to Principalities and Powers, doth warrant our obedience *in all particulars not forbidden by the ſame word*; and therefore *it concerns men to take heed how they prefer a conjectural conceit or ſurmiſe of obeying God rather then men, before a greater probalility of obeying God by obeying men commiſſioned and*

In dubiis pars tutior eligenda eſt.

In dubiis melior eſt conditio poſſidentis.

Unuſquiſque præſumitur bonus, donec conſtet de contrario.

See Dr. Jackſon on the Creed. *l.* 2. *c.* 5.

and authorized from God. In case indeed our Disobedience to Authority redounded *only to men*, and *not to God*, the least probability or suspicion of *disobeying God* should make us *refuse obedience*; but in as much as the *powers over us are ordained by God*, and *God hath commanded us to be subject to them for conscience sake*, since they are *God's Ministers* and *Vice-gerents*, *our Disobedience unto them will prove disobedience unto God himself*: and therefore *Obedience must not be denied to such, but upon those great, weighty, and well examined reasons as will secure us from the damnation threatned to the disobedient.*

He that actively obeys Authority in those matters, of the lawfulness of which he yet doubts, cannot be said *to act against Conscience*; for *in doubtful matters to do is no more against his Conscience then not to do. What is to a man doubtful is no more against his Conscience then with it.*

Nor doth he yet *prefer man's command before God's*, but only *chuseth to obey a more certain and manifest command of God before an uncertain and dubious.*

True indeed, *While the man hangs in an equal doubt, he ought not to determine himself on either hand*, there is no reason on the one side more then on the other; but *the command of a Superiour is a sufficient reason to remove or over-rule the doubt, which was before in the matter*: so that after it the man ought no longer to doubt.

Here

Here therefore it will not boot any to alledge that of the Apoſtle, "*He that doubteth* Rom. 14. 23.
"*is damned if he eat, becauſe he eateth not of*
"*Faith; for whatſoever is not of Faith is ſin.*
The Apoſtle ſpeaks of *one that is not ſatisfied about the abrogation of thoſe Laws of God which made a difference between meats clean and unclean, or which forbad the eating of things offered to Idols under the guilt of Idolatry. This is St.* Paul's *doubter*, and *of ſuch an one he ſaith, If he eat when he doubts that God hath forbidden him, he is damned; becauſe he eats not of Faith*: i. e. *he ventures upon an act which he knows not but he ſhall ſin grievouſly in the doing of*: for whatſoever a man doth without *this Faith*, i. e. without *this perſwaſion of the lawfulneſs of it* (as hath been ſhewed in the firſt part of the fore-going diſcourſe) it is *ſin unto him.* The *caſe* he ſpeaks of was *very weighty.* On the *one hand* there was the *ſuppoſal* of the *Law of God forbidding to eat*, and on the *other* hand *nothing to weigh againſt it*; for *no Authority had here interpoſed in the caſe.* And therefore *for him to venture on the breach of a certain command of God, as he fears, without any other warrant then the gratifying of his appetite, or complying with others cannot be other then a ſin.* For *to venture upon what we know not to be lawful is to declare a willingneſs to admit of what is unlawful*, to adventure on a ſin. When therefore it is determined, that if there be only a doubt of the matter, the command or law of Authority ſhould be

actively obeyed, the meaning is, that *Authority is a sufficient reason to move us first to lay down the doubt, to doubt no longer, and then to betake our selves to obedience*; and *thus we keep to our* rule; we are *perswaded of the lawfulness of what we do in these circumstances.*

He that will state the case aright, when the Powers require what he doubteth of, "Must weigh the plain command of God to "obey his Superiour in all lawful matters, "*the* vertue and goodness of obedience, *and* "*the* evil and scandal of disobedience impar- "tially in the scale against the single doubt "he retains on the other hand: *and* if he do "thus with a few grains of modesty and hu- "mility, and distrust of his own private "judgement in reverence unto that of pub- "lick Authority, there is little question but "he will soon be perswaded to an active obe- "dience. But many there be in our age who say, "They dare not do this or that which "Authority injoyns, because they doubt "whether it be pleasing unto God or no: "*but* they never put the question on the "other hand, "How am I assured but my "disobedience unto Authority in this matter "is my sin, and certainly displeasing unto "God? How am I assured that the motives "upon which I proceed will warrant my dis- "obedience? Is it as certain to me that God "hath forbidden the thing commanded as I "am sure he hath commanded me to obey in every

" every thing lawful? and if it be not ſo cer-
" tain, how can I acquit my ſelf in chuſing the
" weaker more uncertain, and ſo unſafer
" ſide? There are, 'tis true, ſome Scripture
" expreſſions that I ſometimes fancy to favour
" me, but many wiſe and godly men are of
" opinion, another meaning may be in them
" then I have ſuppoſed; how therefore can I
" juſtifie my immodeſty and raſhneſs in lean-
" ing to my own underſtanding, but upon
" very weighty and preſſing motives? Few
there are that reaſon thus *on the behalf of Authority*, and *its injunctions* againſt their pri-
vate doubts and ſcruples, but ſpend rather
their whole time and zeal *in ſtrengthning their prejudices, doubts, and ſcruples againſt that Authority which ought to over-rule them.*

I will ſhut up this point with the words of *two Reverend Authors*, their very enemies be-
ing judges, " It is in the general *more ſafe*, Biſhop *Sanderſon*, *de conſc. præl.* 6. page 229.
" ſaith one of them, for a perſon to judge
" himſelf *obliged to obedience where he is not*,
" then to judge himſelf *not obliged where he is*:
" For ſeeing, ſaith he, that men through the
" *innate pravity* of their heart *more often ſin*
" by too much *boldneſs* then by too much
" *fear*; and we are all more ready then we
" ſhould *to give liberty to the fleſh*, and ſhake
" off every yoke, Unleſs we ſhall before-
" hand ſet down this firm reſolution of minde
" that we ought to obey thoſe Laws which
" are not evidently unjuſt: the wiſdom of
" the fleſh back'd with the ſubtlety of the

" Serpent will be apt to ſuggeſt thoſe excu-
" ſes to us which may often hinder us herein
" from doing ovr duty. And

Biſhop Uſher. Obed. of Subj. p. 138, 139.

" Men of ſound judgement, ſaith the
" other, have alwayes been of the minde,
" that the Authority of ſuch as God hath
" placed over us ſhould be eſteemed ſo in-
" violable, that unleſs the thing by them
" commanded did certainly and evidently
" appear to be unlawful, we ought to yield
" obedience thereto, and not to *ſuſpend* or
" *defer* the doing thereof upon every *idle*
" *ſcruple* that may come into our heads, much
" leſs *do otherwiſe* then we are commanded,
" becauſe we imagine we have better reaſon
to lead us otherwiſe. But then,

* Acts 4 19. 5 29. *Ipſos humanarum rerum gradus adverte. Si aliquid juſſerit curator, faciendum: non tamen ſi contra proconſul jubeat aut ſi conſul aliquid jubeat & aliud imperator. Non itaque contemnis poteſtatem, ſed eligis majori ſervire; nec hinc debet minor irasci, ſi major prælatus eſt.* St. Aug. de verbis Domini Serm. 6.

4. *If after due caution and impartial examidation of the caſe the Laws of Authority ſhall appear evidently to be croſs and contrary to the Laws of God, oppoſite to his commands and prohibitions, it is our duty here, as the Apoſtles ſpeak, rather to obey God then men.* And this is manifeſt from the conſideration of the *ſubordination of all powers unto God. God only is abſolutely ſupreme*, and *all elſe are ordained by him, hold of, and under him.* Now therefore as in the powers of humane Society *the greater is ſtill preferr'd before the leſs*, the *Supreme before the Subordinate*; ſo *muſt God aboue all and againſt all:* and as St. *Bernard* ſaith excellently, *'Tis a ſtrange perverſeneſs for any one to profeſs him-*

Valde perverſum eſt profiteri te obedientem, in quo noſceris ſuperiorem propter inferiorem, id eſt, divinam propter humanam ſolvere obedientiam. Epiſt. 7.

ſelf

ſelf obedient in that wherein he is know to diſſolve a ſuperiour for an inferiour, that is, a divine for an humane obedience.——We ought not therefore to obey any power *commanding* us to *believe* or *do* what *God hath forbidden us*, or *forbidding us to believe and do what God hath commanded us*; for we are all of us *firſt obliged to God* for our *being* and *preſervation*, as his *creatures*, and *devoted unto God* in a ſolemn *Vow* and *Covenant* as *Chriſtians*. *God's power is greater over us*, and *his intereſt greater in us*; and *our dependence more upon God*, and *our engagements firſt and more unto him*. Our *obedience unto him* is *neceſſary* and *indiſpenſable*; and *his puniſhment for diſobedience is moſt dreadfully formidable*. Much more might be ſpoken to this effect, namely, to declare, that the *commands of any Authority, which are plainly oppoſite unto God's, cannot challenge an active obedience from us.*

Tu carcerem, ille Gehennam minatur. S. Aug.

But then we muſt remember that there is another kinde of obedience, which Divines uſually call paſſive, becomes our duty. Where we cannot πειθαρχεῖν *obey actively* without ſin, we must yet ὑποτάσσεσθαι, that is, *keep the rank and order of good Subjects under the Principalities and Powers appointed over us: we may not oppoſe, reſiſt, or rebel*; but *in all caſes either do what is commanded us, or patiently undergo what penalties are inflicted on us*. And *'tis the patience proper to our Chriſtian calling, wherein we are to tread in the ſteps of the Bleſſed Jeſus, Thus to ſuffer even in and for well doing, committing our ſelves and our*

Titus 3. 1.

ἀντιτάσσεσθαι.

See 1 St. Pet. c. 2.

our cases unto God, who judgeth righteously.——

ὅτως ἐστὶ τὸ θέλημα θεοῦ.--- τοῦτο χάρις--- ποῖον κλέος--- εἰς τοῦτο ἐκλήθητε, &c.

Grot. in Mat. 26. c. ver. 52.

Now the *reasonableness* of this *passive subjection* is apparent, because *without it there can be no end of Controversies, Contentions, and Injuries.* Somewhere we must needs stop [*Ne effræni licentiæ detur locus*] *We must reverence some, as unaccountable to any but God himself; whose errors and miscarriages therefore are to be reserved unto God's Judgement only, unless we will open a door to an infinity of wickedness*, to all manner of licentiousness. For if once it be permitted unto Subjects to revenge their conceived injuries upon Authority [*Omnia erunt tumultu plena. Nulla legum, nulla judiciorum Authoritas.*] All places will be fill'd with tumult, nor will there be any Authority left to Laws or Judgements; because the grieved person, he against whom the determination at any time proceeds, will steer some other course, and attempt by Arms and violence to assert and vindicate his cause. We must therefore sit down satisfied with the old resolution τὰς τῶν κρατούντων ἀμαθίας χρεὼν φέρειν, quietly to suffer the mistakes and follies of our Rulers, having indeed no power to redress them without a *farther inconvenience*, without implunging our selves in the *Devils Circle*, an *endless round of confusion*, whilst we profess our selves *subject unto Authority*, and yet at the same time *subject that Authority to our selves.*

Euripid.

THE END.